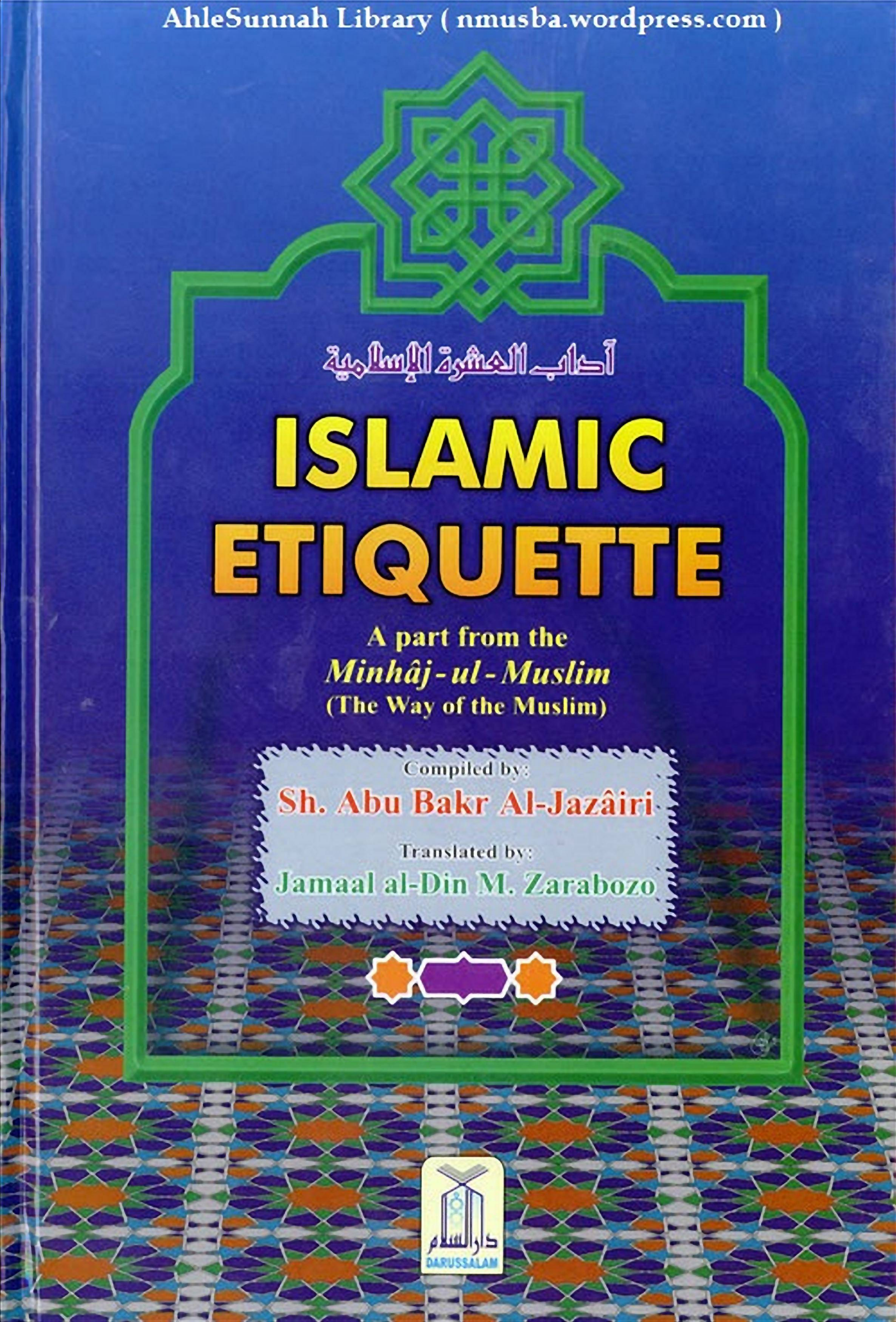

آداب العشرة الإسلامية
ISLAMIC
ETIQUETTE
A part from the
Minhâj-ul-Muslim
(The Way of the Muslim)
Compiled by:
Sh. Abu Bakr Al-Jazâiri
Translated by:
Jamaal al-Din M. Zarabozo
دار السلام
DARUSSALAM

آداب العشرة الإسلامية

ISLAMIC ETIQUETTE

A part from the
Minhâj-ul-Muslim
(The Way of the Muslim)

Compiled by:
Sh. Abu Bakr Al-Jazâiri

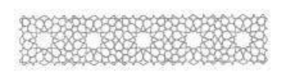
Translated by:
Jamaal al-Din M. Zarabozo





In the Name of Allâh
the Most Gracious, the Most merciful

"O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not" (49:2).



Contents

Publishers Note

All the praises and thanks are due to Allâh, the *Rubb* of the worlds, and may Allâh exalt the mention of the Prophet Muhammad, the chosen, the trustworthy, and the mention of his Household and all of his Companions.

Islam is the greatest favor of Allâh with which He has distinguished the mankind and Jinn. It is only a *Deen* which Allâh made the last of all religions. He says:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا . . . ﴾

[المائدة: ٣]

"Today, I have completed your *deen* for you, and perfected my favor upon you, and accepted Islam as a *deen* for you." (5:3)

He also said:

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴾

[آل عمران: ٨٥]

"And whoever seeks a religion other than Islam. It will never be accepted of him, and in the Hereafter he will be one of the losers." (3:85)

Hence, It is the duty of every Muslim to value this divine favor by adhering to it. This could not be accomplished without understanding all the aspects of the religion which should be based on the Qur'ân and the *Sunnah*.

It is for this reason we have chosen this book, "Islamic Etiquette" a part from the well accepted work "*Minhâj-ul-Muslim*" or "The Way of the Muslim" by Shaikh Abu Bakr Al-Jazâiri. Shaikh is a well-known Islamic scholar and the presently orator in the mosque of the Prophet ﷺ. By the grace and mercy of Allâh, Darussalam has published its original Arabic edition and also its Urdu translation. It is our stream desire to publish complete this

entire work in the English language and work is being in processing. I ask Allâh to help us and support in this project. As a first attempt we are going to publish one of the most important chapter about the Islamic Etiquette.

This work is rather a basic work and we have tried to keep that simplicity and easy to follow style of presenting logically. There are so many footnotes in original book about the authenticity of the *Ahadith*, but we have added very little. Shaikh Abu Bakr has pointed out the right way for the Muslims to adopt and remain careful about the Islamic Etiquette.

I am very thankful and ask Allâh to reward Br. Jamaal Zarabozo, who has rendered it into a very simple and eloquent English, intelligible to all. I am also thankful to all the staff members of Darussalam, especially Mr. Saeeduddin, who have exerted their best efforts in bringing out the book. The publisher will appreciate views of the readers about the book.

Abdul Malik Mujahid
General Manager
Darussalam

Translators Introduction

All praises are due to Allâh. We praise Him, and seek His Help, and ask for His forgiveness. We seek refuge in Allâh from the evil in our souls and from our sinful deeds. Whoever Allâh guides, no one can mislead. And whoever Allâh misguides, no one can guide. I bear witness that there is no one worthy of worship except Allâh. And I bear witness that Muhammad is His slave and Messenger. O believers, have *Taqwa* [fear] of Allâh according to His right and die not save as Muslims. O mankind, have *Taqwa* of your Lord, the One who created you from one soul and created from it its mate and from them spread many men and women. And fear Allâh from whom you demand your mutual rights and [do not cut] familial relations. Surely, Allâh is Ever an All-Watcher over you. O believers, have *Taqwa* of Allâh and always speak the truth. He will direct you to do righteous deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger has indeed achieved a great achievement. To proceed:

This translation is a portion of Abu Bakr Al-Jazâiri's well-known and well accepted work *Minhâj-ul-Muslim*, or "The Way of the Muslim." Al-Jazâiri's book is well-known for both its completeness and its simplicity. It covers all of the aspects of the religion in one easy to read volume. It is the intent of Darussalam Publishers to translate the entire work into English. I ask Allâh to help them and support them in this project.

This work is rather a basic work. The translator has tried to keep that simplicity. For this reason, very little footnotes have been added of a *Fiqh* nature. Differences of opinion in *Fiqh* are quite common but this is not the type of work for such discussions. But it should be noted that many of the aspects that the author mentions in this book are more related to customs of a particular time and place and cannot be considered as strict *Shari'ah* rules. For example, Al-Jazâiri wrote concerning the etiquette of eating:

"He should not look at his companions while he is eating. He should not watch them, such that they may become shy because of him. Instead, he should lower his gaze to the food that is around him. He should not look at them as this might harm them and may make them mad, in which case he would be sinful."

He is stating something that is considered polite etiquette in some cultures. However, it is not an act that is either sanctioned or prohibited by the *Shari'ah*. Hence, it cannot be said that this passage applies to all Muslims and all cultures.

The original Arabic editions of this work have provided footnotes that state the sources of the *Hadith*. Unfortunately, it has been found that these footnotes are greatly unreliable. This is truly a travesty — especially for a book that is so widely accepted. The original footnotes have been provided in the translation. However, the translator has taken it upon himself to verify the references the author has used. Therefore, in the footnotes, one may find a large amount of material that has been added by the translator. The translator considers this additional information a matter of necessity that cannot be done without.

Finally, I ask Allâh to reward Br. Abdul Malik Mujahid and the staff at Darussalam for their willingness to undertake this project. I also would like to express my thanks to my dear wife for all of her support and help. We ask Allâh to make this a work that was done solely for His sake and to include it among the deeds that He is pleased with on the Day of Judgment.

Br. Jamaal Zarabozo
January 31, 1997
Ramadan 22, 1417

Part One

Etiquette Related to Intention

A Muslim believes in the great importance of intention and its importance for the remainder of his deeds, both of this world and the Hereafter. This is so because all deeds are based on intention. Due to it, the deed is strengthened or weakened. Depending on the intention, the deed is either valid or void. This belief of the Muslim, concerning the necessity of intention for every deed and the obligation to make the intention proper, is based first of all on Allâh's Words:

﴿وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ﴾ [البينة : ٥]

> "And they were commanded not but that they should worship Allâh and worship none but Him Alone (abstaining from ascribing partners to Him)." (98:5)

Allâh ﷻ has also said:

﴿قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ﴾ [الزمر : ١١]

> "Say (O Muhammad ﷺ): 'Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.'" (39:11).

This belief is also based on Allâh's Messenger's words:

«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَّا نَوَى»

> "Verily, all actions are but driven by intention and for everyone is what he intended." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«إِنَّ اللهَ لاَ يَنْظُرُ إِلَى صُوَرِكُمْ وَأَمْوَالِكُمْ، وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

> "Certainly, Allâh does not look at your shapes or wealth. But He only looks at your hearts and deeds." (*Al-Bukhâri* and *Muslim*)

Looking at the hearts is looking at the intentions, for it is the intention that is the driving and motivating force behind the deed. Allâh's Messenger ﷺ also said:

«مَنْ هَمَّ بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ»

"He, who seriously considered doing a good deed but did not do it, will have one good deed recorded for him." (*Muslim*)

Just seriously considering for a good deed is a good deed itself by which one earns reward. This is due to the virtuousness of having a proper intention. Allâh's Messenger ﷺ also said:

«اَلنَّاسُ أَرْبَعَةٌ: رَجُلٌ آتَاهُ اللهُ عَزَّوَجَلَّ عِلْمًا وَمَالاً فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، فَيَقُوْلُ رَجُلٌ لَوْ آتَانِيَ اللهُ تَعَالَى مِثْلَ مَا آتَاهُ اللهُ لَعَمِلْتُ كَمَا عَمِلَ، فَهُمَا فِي الأَجْرِ سَوَاءٌ، وَرَجُلٌ آتَاهُ اللهُ مَالاً وَلَمْ يُؤْتِهِ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ، فَيَقُوْلُ رَجُلٌ لَوْ آتَانِيَ اللهُ مِثْلَ مَا آتَاهُ عَمِلْتُ كَمَا يَعْمَلُ، فَهُمَا فِي الْوِزْرِ سَوَاءٌ»

"There are four types of people: one is a man whom Allâh has given knowledge and wealth. He acts with respect to his wealth based on his knowledge. Another person says that if Allâh had given him similar to what He gave the first man, he would have acted in the same fashion. The reward for both of them will be the same. A third person is one, whom Allâh gives wealth but He does not give knowledge. Therefore, he spends his money according to his desire. Another man says that if Allâh had given him, what He had given that person, he would have acted in the same manner. These two will have the same burden upon them." (*Ibn Mâjah* with a good chain)

The one who has a pious intention is rewarded for a good deed and the one who has an evil intention will bear its burden just like the one who did an impious deed. All of that is due to intention alone.

At the Battle of Tabook, Allâh's Messenger ﷺ said:

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْنَا وَادِيًا وَلاَ وَطِئْنَا مَوْطِئًا يَغِيظُ الْكُفَّارَ، وَلاَ أَنْفَقْنَا نَفَقَةً، وَلاَ أَصَابَتْنَا مَخْمَصَةٌ إِلاَّ شَرَكُونَا فِي ذٰلِكَ، وَهُمْ بِالْمَدِينَةِ، فَقِيلَ لَهُ: كَيْفَ ذٰلِكَ يَارَسُولَ اللهِ؟ فَقَالَ: حَبَسَهُمُ الْعُذْرُ فَشَرَكُوا بِحُسْنِ النِّيَّةِ»

"There are people concerning whom you do not travel any distance, nor do you spend anything, nor do you pass any valley but they are with you in that matter." The people said, "How is that?" He said, "They have been restrained due to some excuse, but they are with us because of the good intention." (*Al-Bukhâri and Abu Dâwûd*)

Good intention is what makes the non-combatant equal in reward to the combatant. It is what makes the non-*Mujahid* receive a reward like that of a *Mujahid*.

Allâh's Messenger ﷺ has also said:

«إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ، فَقِيلَ يَا رَسُولَ اللهِ! هٰذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ فَقَالَ: لأَنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ»

"If two Muslims meet each other with their swords, then both the killer and the killed will be in the Hell-fire." Someone said, "O Allâh's Messenger ﷺ, that is the case for the killer but why should that be the case for the killed?" He answered, "Because he wanted to kill his companion." (*Al-Bukhâri* and *Muslim*)

The impious intention and evil desire have made both fighters equal in deserving the Hell-fire. If the killed did not have that evil intention, he would have been from the inhabitants of Paradise.

In another *Hadith*, Allâh's Messenger ﷺ states:

«مَنْ تَزَوَّجَ بِصَدَاقٍ لاَ يَنْوِيْ أَدَاءَهُ فَهُوَ زَانٍ، وَمَنْ أَدَانَ دَيْنًا وَهُوَ لاَ يَنْوِيْ

قَضَاءَهُ فَهُوَ سَارِقٌ»

"The one who marries based on a dower that he has no intention of paying is, in fact, a fornicator. And one, who takes a loan that he has no intention of repaying is, in fact, a thief." (*Ahmad* and *Ibn Mâjah*)

Therefore, an evil intention can transform a permissible deed into a forbidden one. It can also change a deed that is free from any harm into a harmful deed.

All of the above emphasize what a Muslim believes concerning the seriousness of intention and its extreme importance. Therefore, he bases all of his deeds upon a pious intention. He also strives his best not to perform any deed without an intention or with an impure intention. The intention is the soul of the deed and its value. The deed is sound if the intention is sound and the deed is wicked if the intention is wicked. The one who performs deeds without intention is doing so out of the disdainful show and presence.

Furthermore, a Muslim believes that intention is an essential component of deeds and a condition for the validity of the deed. He also knows that the intention is not simply the statement of the tongue, "O Allâh, I intend such and such..." nor is it simply a thought in the mind. Instead, it is the driving force in the heart towards a deed that is in accord with a sound goal of bringing about benefit or repelling harm, presently or in the future. It is also the will that directs a person to perform a deed for the sake of Allâh and to fulfill His Commands.

A Muslim, therefore, also believes that a permissible act can may become an act of obedience, worthy of reward and recompense. At the same time, an act of obedience, if it is void of a pious intention, becomes an act of disobedience worthy of punishment and burden. He also does not believe that an act of disobedience can be changed into an act of obedience simply due to a good intention. For example, the one who backbites a person just to make another person feel better has disobeyed Allâh and has committed a sin. His "good intention" will not benefit him at all

in consideration with Allâh. Similarly, the one who builds a mosque with money from prohibited sources, will not be rewarded. One who attends singing and dancing parties or who purchases raffle tickets to support good purposes or for the sake of *Jihâd,* is a sinner and will bear the burden of his sin, instead of being rewarded for what he has done. Similarly, anyone who builds a dome over the grave of a pious person, slaughters an animal on his behalf or makes an oath on his behalf, all in the name of having love for the pious people, is disobeying Allâh and earning a sin for what he has done. This is done even if, in his eyes, he had a pious intention. A deed is not transformed by a pious intention into an act of obedience unless it was something permissible in the *Shari'ah* in the first place. As for a forbidden act, it never becomes an act of obedience under any circumstances whatsoever.

Part Two

Etiquette and Behavior towards Allâh

A Muslim thanks about the countless blessings that Allâh has bestowed upon him. He considers the numerous bounties that Allâh has given him from the time that he was a "drop of fluid" in his mother's womb. The bounties continue until he meets His Lord. Therefore, a Muslim must thank Allâh for these bounties with his tongue, by praising Him and extolling Him in a proper manner. He must also thank Him with his limbs by using them in obedience to Him. This is how he should behave towards Allâh. Obviously, it is never considered proper etiquette to be ungrateful for bounties one has received or to reject the bounties of the One Who gives. One also should never deny the goodness and bounties he has received. Allâh has said in the Qur'ân:

﴿ وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ﴾ [النحل: ٥٣]

"And whatever blessing or good thing you have, it is from Allâh." (16:53)

Allâh ﷻ also says:

﴿ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ﴾ [إبراهيم: ٣٤]

"And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them." (14:34)

Another Verse states:

﴿ فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴾ [البقرة: ١٥٢]

"Therefore remember Me [by prayer and glorification], I will remember you. Be grateful to Me and never be ungrateful to Me." (2:152)

A Muslim thinks about Allâh's Knowledge and the fact that He is

watching everything that he does under any circumstances. The Muslim's heart then becomes filled with awe, respect and veneration for Allâh. He becomes shy and embarrassed to disobey Him. He will be too shy to go against His Commands and disobey Him. This is how he should behave towards Allâh. Obviously, it is not proper etiquette at all for a slave to go against his master by disobeying him or by treating him with evil and disrespect while his master is witnessing and watching him. Allâh has said:

﴿ مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴾ [نوح: ١٣-١٤]

"What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness). While He has created you in (different) stages [i.e. first *Nutfah*, then *Alaqah* and then *Mudghah*." (71:13,14)

Allâh ﷻ also says:

﴿ وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ﴾ [النحل: ١٩]

"And Allâh knows what you conceal and what you reveal." (16:19)

And yet another Verse states:

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ ﴾ [يونس: ٦١]

"Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ân nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven." (10:61)

A Muslim also ponders over Allâh's Power and Control over him, how his forelock is in the Hand of Allâh. He knows that there is no escape or fleeing from Him. There is no refuge or shelter except in Allâh Himself. Therefore, the Muslim flees to Allâh and throws himself before Him. He leaves his affairs with Allâh and puts his trust in Him. This is how he should behave with respect to his Lord and Creator.

It is not proper etiquette whatsoever to flee from One from Whom there is no fleeing. Nor is it proper to rely upon one who has no power. Nor should one put his trust in one having no power or ability. Allâh has said:

﴿ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآ ﴾ [هود : ٥٦]

"There is not a moving (living) creature but He has grasp of its forelock." (11:56)

Allâh ﷻ also says:

﴿ فَفِرُّوٓاْ إِلَى ٱللَّهِ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴾ [الذاريات : ٥٠]

"So flee to Allâh. (from His Torment to His Mercy — Islamic Monotheism). Verily, I (Muhammad ﷺ) am a plain warner to you from Him." (51:50)

Allâh ﷻ says:

﴿ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤْمِنِينَ ﴾ [المائدة : ٢٣]

"Put your trust in Allâh if you are believers indeed." (5:23)

A Muslim also considers how generous and compassionate Allâh has been to him in all of his affairs. He considers Allâh's Mercy upon him and upon all of His creation. He desires to have more of that mercy. He then humbles himself to Allâh with sincere humility and supplications. He seeks a means of approach to Allâh with the best of speech and good deeds. This is how he should behave towards his Lord Allâh. It is not a proper behavior whatsoever to despair of receiving more of His Mercy which encompasses everything. Nor should one despair of receiving more of His Goodness that encompasses all living creatures and His Generosity that is for all existence. Certainly, Allâh has stated:

﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾ [الأعراف: ١٥٦]

"My Mercy embraces all things." (7:156)

Allâh ﷻ also says:

﴿ اللَّهُ لَطِيفٌ بِعِبَادِهِ ﴾ [الشورى: ١٩]

"Allâh is very Gracious and Kind to His slaves." (42:19)

Allâh ﷻ has also said:

﴿ وَلَا تَايْـَٔسُواْ مِن رَّوْحِ اللَّهِ ﴾ [يوسف: ٨٧]

"Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve." (12:87)

Another Verse states:

﴿ لَا تَقْنَطُواْ مِن رَّحْمَةِ اللَّهِ ﴾ [الزمر: ٥٣]

"Despair not of the mercy of Allâh." (39:53)

A Muslim also considers Allâh's severe grip and ability to punish severely. He also considers Allâh's swift reckoning. Then the person makes sure that he obeys Allâh and tries to die without disobeying Him. This is all part of his proper behavior towards Allâh. People of intelligence know that it is not proper behavior for a weak and incapable slave to commit acts of disobedience and wrong towards the Lord Who is the Powerful, the All-Capable, the Strong, the Dominant. He has said:

﴿ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴾ [الرعد: ١١]

"But when Allâh wills a people's punishment, there can be no turning back of it; and they will find besides Him no protector." (13:11)

Allâh ﷻ also says:

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾ [البروج: ١٢]

"Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful." (85:12)

Allâh ﷻ also says:

﴿ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴾ [آل عمران : ٤]

"Allâh is All-Mighty, All-Able of Retribution." (3:4)

A Muslim should also think about Allâh while he is disobeying Him as if Allâh's threat is already applying to him and His punishment has already come upon him due to his action. He should also think about Allâh while obeying Him and following His Laws as if His Promise has already come true for him and Allâh's Pleasure has already been bestowed upon him. This is part of the Muslim having good expectations of Allâh. Having good expectations or thoughts about Allâh is part of the proper etiquette towards Allâh. It is not proper whatsoever for a person to have bad thoughts about Allâh and, therefore, disobey Him and think that Allâh is not watching what he is doing or will not take him to account. Allâh has said:

﴿ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ۝ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ ﴾ [فصلت : ٢٢-٢٣]

"But you thought that Allâh knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!." (41:22-23)

It is also not proper behavior for a person to fear Allâh and obey Him while suspecting that he will not be rewarded for the good deeds he performed or that he shall not be recompensed for his obedience and acts of worship. Certainly, Allâh ﷻ has stated:

﴿ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴾ [النور : ٥٢]

"And whosoever obeys Allâh and His Messenger (ﷺ), fears Allâh, and keeps his duty (to Him), such are the successful." (24:52)

Allâh ﷻ also says:

﴿ مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴾ [النحل: ٩٧]

"Whoever works righteousness, whether male or female, while he (or she) is a true believer, verily to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." (16:97)

Allâh ﷻ says:

﴿ مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴾ [الأنعام: ١٦٠]

"Whoever brings a good deed shall have ten times the like thereof to his credit; and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged." (6:160)

In conclusion, a Muslim must be thankful to his Lord for the bounties He has given him; he must be shy towards his Lord whenever he leans toward committing a sin; he must sincerely turn to his Lord, put his trust in Him, hope for His Mercy and fear His punishment. He must have good expectations concerning Allâh with respect to Allâh fulfilling His Promises and carrying out His threats for whoever He wills of His slaves. This is how he should behave toward Allâh. The more that he sticks to these matters and guards them, the greater will be his position and more elevated will be his rank. He shall be greatly blessed by Allâh and he shall become one of the devoted slaves of Allâh and from those people whom Allâh protects. He shall be

enveloped in Allâh's Mercy and shall have Allâh's Blessings bestowed upon him.

This is the most that any Muslim could hope to achieve and this is what he should seek during his entire life.

O Allâh, make us from Your devoted slaves. O Allâh, do not prevent us from being among those whom You protect. O Allâh, make us from those who are close to You, O Allâh, Lord of the worlds.

Part Three

Etiquette with Respect to the Word of Allâh, the Noble Qur'ân

A Muslim believes in the sacredness of the Speech of Allâh, as well as its honor and virtue that surpasses all other speech. He also believes that the Noble Qur'ân is the Word of Allâh, which no falsehood can approach from before it or behind it. Whoever speaks in accord with the Qur'ân, has spoken the truth. Whoever judges according to it, has judged justly. Its devoted people are the people of Allâh and His special people. Those who stick to it shall be successful and victorious. Those who turn away from it are the destroyed, the losers.

A Muslim's faith in the grandeur and greatness of the Book of Allâh is increased by what has been stated about it by the one who received its revelation, the best of creation, our leader Muhammad bin Abdullah, Messenger of Allâh. The Prophet ﷺ said:

«اِقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَجِيءُ يَوْمَ الْقِيَامَةِ شَفِيعًا لِصَاحِبِهِ»

"Read the Qur'ân, for it shall come as an intercessor for its companion on the Day of Resurrection." (*Muslim*)

Allâh's Messenger ﷺ also said:

«خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ»

"The best of you is he who learns the Qur'ân and teaches others." (*Al-Bukhâri*)

Allâh's Messenger ﷺ also said:

«أَهْلُ الْقُرْآنِ أَهْلُ اللهِ وَخَاصَّتُهُ»

"The people of the Qur'ân are Allâh's people and His special slaves." (*Al-Bukhâr*)

Another *Hadith* states:

«إِنَّ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ، فَقِيلَ يَارَسُولَ اللهِ وَمَا جِلاءُهَا؟ فَقَالَ: تِلاوَةُ الْقُرْآنِ وَذِكْرُ الْمَوْتِ».

"The hearts get rusty like irons gets rusty." The people said, "O Messenger of Allâh ﷺ,what is its cleansing?" He said, "Reciting the Qur'ân and remembering death." (*Al-Baihaqi*)

One of the Prophet's most staunch opponents came to him and said, "O Muhammad, read the Qur'ân to me." Allâh's Messenger ﷺ read to him the Verse:

﴿ ۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآيِٕ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ﴾ [النحل: ٩٠]

"Verily, Allâh enjoins *Al-'Adl* and *Al-Ihsân*, and giving (help) to kith and kin, and forbids *Al-Fahshâ'*, and *Al-Munkar*, and *Al-Baghy* (i.e. all kinds of oppression)..." (16:90)

The Prophet ﷺ had hardly finished reciting the Verse when his opponent [an unbeliever] asked him to repeat it, astonished at its lofty wording, sacred meaning and clarity. He was possessed by its great ability to influence man. He did not wait long but immediately raised his voice to state his confession concerning it and declare his testimony concerning the holiness and greatness of Allâh's Word. He said, "By Allâh, it has a sweetness. It is full of elegance. Its lowest portion is for foliage and its highest portion is for fruits. No human can say such." (Ibn Jarir *At-Tabari*)

A Muslim and believer, then, must even more so allow what it allows and forbid what it forbids. He must abide by its manners and behavior according to how it teaches one to behave.

Etiquette with reciting the Qur'ân

When the person recites the Qur'ân, he should adhere to the following manners:

1. He should recite it under the best circ

2. umstances, including being in a state of purity, facing the

Qiblah and sitting in a respectable, honorable manner.

2. He should recite the Qur'ân slowly and not be hasty in his recitation. He should not recite it in less than three nights. The Prophet ﷺ has said:

«مَنْ قَرَأَهُ فِيْ أَقَلَّ مِنْ ثَلَاثٍ لَمْ يَفْقَهْهُ»

"Whoever recites the Qur'ân in less than three nights did not understand it." (*At-Taramidhi*)

Allâh's Messenger ﷺ ordered Abdullah bin Umar رضي الله عنهما to recite the entire Qur'ân once very seven days. Abdullah bin Mas'ud, 'Uthman bin Affan and Zaid bin Thabit رضي الله عنهم used to complete the entire Qur'ân once a week.

3. He must have fear of Allâh and humility while reciting the Qur'ân. He should demonstrate sorrow and should cry, or he should try to cry if he is not able to cry. The Prophet ﷺ said:

«أُتْلُوا الْقُرْآنَ وَابْكُوْا، فَإِنْ لَمْ تَبْكُوْا فَتَبَاكَوْا»

"Recite the Qur'ân and cry. If you cannot cry, then force yourself to be like crying." (*Ibn Mâjah*)

4. The person should also beautify his voice while reading the Qur'ân. The Prophet ﷺ said:

«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

"Beautify the Qur'ân by your voices." (*Ahmad*)

Allâh's Messenger ﷺ also said:

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

"He is not one of us who does not make his voice beautiful with the Qur'ân." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«مَا أَذِنَ اللهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ»

"Allâh has not permitted anything like He has permitted a Prophet to recite the Qur'ân in a good voice." (*Al-Bukhâri*

and *Muslim*)

5. He should recite in private if he fears that he would be reciting for show or reputation only or if he were to disturb those people who were praying. Allâh's Messenger ﷺ said:

«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ»

"The one who recites the Qur'ân aloud is like one who publicly gives charity."

It is known that it is preferred to give charity secretly unless there is some benefit to doing it publicly, such as encouraging others to follow one's precedent. The same is true for the reciting of the Qur'ân.

6. A person should recite the Qur'ân while thinking about and pondering over its meaning, with due respect and presence of mind, in order to understand its meaning and purport.

7. A person should not be one who recites the Qur'ân while he is heedless and going against what it says. In that case, he could be the cause for his own cursing by himself. For example, if he reads the Verse:

﴿أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ﴾ [هود: ١٨]

"No doubt! the curse of Allâh is on the *Zalimun* (polytheists, wrongdoers, oppressors)," (11:18)

﴿لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ﴾ [آل عمران: ٦١]

"Curse of Allâh upon those who lie." (3:61)

And he is a liar or a wrongdoer, then he is simply cursing himself.

The following narration will demonstrate how wrong those people are who turn away from the Book of Allâh, who are heedless of it and spend their time in other pursuits. It is narrated that in the Torah it states that Allâh has said: "Are you not ashamed of yourselves in front of Me? If a letter comes to you

from some of your brethren while you are walking on the road, you will stop and sit by the side of the road, read the letter, and understand it word by word, in order not to miss anything. This is the Book that I have revealed to you. Look how I have clearly explained everything in it. How many times have you passed by it to ponder over its lengths and widths and then you turn away from it? It is something lighter in your eyes than your brethren. O My slave! If one of your brethren sits next to you, you turn to him with all of your attention and listen to his every word with your entire heart. If someone then talks to you or disturbs you, you will motion to him to stop. Here I am coming to you and speaking to you but you turn your heart away from Me. In your sight, I am less important than one of your brethren!"

8. A person should strive to have the characteristics that are descriptive of those people who are Allâh's People and His Special People. Abdullah bin Mas'ud ﷺ once said, "The reciter of the Qur'ân must be known by his night while the people are sleeping, by his day while the people are not fasting, by his crying while the people are laughing, by his devotion and fear of Allâh while the people are mingling, by his silence while the people are talking, by his humility while the people are boasting and by his grieving while the people are rejoicing."

Muhammad bin Ka'b said, "We would recognize the reciter of the Qur'ân by the yellowness of his skin that indicated his spending the night in prayer and reciting the Qur'ân." Wuhaib bin Al-Ward ﷺ narrated that someone said to a man, "Do you not sleep?" He answered, "The marvelous nature of the Qur'ân chased away my sleep." And Dhun-Noon has said in lines of poetry,

> "The Qur'ân has stopped, by its promises and threats, the eyes from sleeping at night,
>
> They understand from the Great Lord His Speech, an understanding that makes the necks submit and surrender."

Part Four

Etiquette with Respect to Allâh's Messenger ﷺ

A Muslim realizes in the depths of his soul the obligation of complete and proper etiquette with respect to the Allâh's Messenger ﷺ. This is due to the following reasons:

1. Allâh has obligated upon every believing man and woman proper manners with respect to Allâh's Messenger ﷺ. This is explicitly mentioned in Allâh's speech in the following Verses:

   ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ ﴾

   [الحجرات : ١]

   "O you who believe! Make not (a decision) in advance before Allâh and His Messenger ﷺ." (49:1)

   ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ وَلَا تَجۡهَرُواْ لَهُۥ بِٱلۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ لِبَعۡضٍ أَن تَحۡبَطَ أَعۡمَٰلُكُمۡ وَأَنتُمۡ لَا تَشۡعُرُونَ ﴾

   [الحجرات : ٢]

   "O you who believe! Raise not your voices above the voice of the Prophet ﷺ, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive it not." (49:2)

   ﴿ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰۚ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٌ ﴾ [الحجرات : ٣]

   "Verily! Those who lower their voices in the presence of Allâh's Messenger, they are the ones whose hearts Allâh has tested for piety. For them is Forgiveness and a great reward." (49:3)

   ﴿ إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلۡحُجُرَٰتِ أَكۡثَرُهُمۡ لَا يَعۡقِلُونَ ○ وَلَوۡ أَنَّهُمۡ صَبَرُواْ حَتَّىٰ تَخۡرُجَ إِلَيۡهِمۡ لَكَانَ خَيۡرٗا لَّهُمۡۚ ﴾ [الحجرات : ٤-٥]

"Verily! Those who call you from behind the dwellings, most of them have no sense. And if they had patience till you could come to them, it would have been better for them.." (49:4-5)

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا﴾ [النور: ٦٣]

"Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling of one another." (24:63)

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ﴾ [النور: ٦٢]

"The true believers are only those who believe in (the Oneness of) Allâh and His Messenger (Muhammad ﷺ), and when they are with him on some common matter, they go not away until they have asked his permission." (24:62)

﴿إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ﴾ [النور: ٦٢]

"Verily! Those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them." (24:62)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾ [المجادلة: ١٢]

"O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful." (58:12)

2. Allâh has made it obligatory upon the believers to obey him and He has also made it obligatory to love him.

Allâh ﷻ has said:

﴿ ۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ﴾ [محمد : ٣٣]

"O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ)." (47:33)

Allâh ﷻ has also said:

﴿ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾ [النور : ٦٣]

"And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e. *Sunnah* — legal ways, orders, acts of worship, statements) (among the sects) beware lest some *Fitnah* (disbelief, trial afflictions, earthquakes, killing, over powered by a tyrant) should befall them or a painful torment be inflicted on them." (24:63)

Another Verse states:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾ [الحشر : ٧]

"Whatsoever the Messenger (Muhammad ﷺ) gives you, take it. And whatsoever he forbids you, abstain from it." (59:7)

And yet another Verse states:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

[آل عمران : ٣١]

"Say [O Muhammad ﷺ to mankind]: If you (really) love Allâh, then follow me. Allâh will love you and forgive you of your sins." (3:31)

If a person is obliged to be obeyed and one may not go against what he states, then one must also continually behave in the proper way towards him under all circumstances.

3. Allâh has declared him to be a leader and judge for the people. Allâh has stated:

﴿ إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ﴾ [النساء: ١٠٥]

"Surely, We have sent down to you [O Muhammad ﷺ] the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you." (4:105)

Allâh ﷻ also says:

﴿ وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ﴾ [المائدة: ٤٩]

"And so judge (you O Muhammad ﷺ) among them by what Allâh has revealed and follow not their vain desires…" (5: 49)

Another Verse states:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴾ [النساء: ٦٥]

"But no, by your Lord, they can have no Faith until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission." (4:65)

Finally, Allâh ﷻ also says:

﴿ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴾ [الأحزاب: ٢١]

"Indeed, in Allâh's Messenger (ﷺ) you have a good example to follow for him who hopes in [the meeting with] Allâh and the Last Day and remembers Allâh much." (33:21)

To have the proper behavior toward the ruler and judge is something that the *Shari'ah* obliges, sound reasoning approves of and correct logic decrees.

4. Allâh has also made the love for the Prophet ﷺ obligatory, as has been stated by the Prophet ﷺ himself:

«وَالَّذِيْ نَفْسِيْ بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّي أَكُوْنَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِيْنَ»

"By the One in whose hand is my soul, none of you truly believes until I am more beloved to him than his father, child and all of mankind." (*Al-Bukhâri* and *Muslim*)

If one is required to love him, one is also required to behave properly with respect to him and towards him."

5. His Lord has given the Prophet ﷺ special characteristics of beauty in both his physical appearance as well as his behavior. Allâh has also bestowed upon him, concerning his soul and being, what made him the most beautiful and complete creation whatsoever. If this is the case with someone, then, obviously, it is obligatory to have the proper etiquette with respect to such a being.

These are some of the evidences that make it obligatory to behave in the proper manner with respect to the Prophet ﷺ. There are also numerous other aspects. However, how is one supposed to behave towards him? Everyone must know these manners. The proper behavior towards the Prophet ﷺ consists of the following aspects:

1. One must have complete obedience to him, following in his footsteps, and following his example in every matter related to the Hereafter and this life.

2. One cannot love, give love, respect and honor to anyone more than one does for the Prophet ﷺ, regardless of who that other one might be.

3. One must have love and loyalty for whoever has given his love and loyalty to the Prophet ﷺ. Similarly, he must oppose anyone who opposes him. One must also be pleased with whatever the Prophet ﷺ is pleased with and be displeased with whatever displeases the Prophet ﷺ.

4. One must show due honor and respect to the Prophet's name whenever it is mentioned. One should make prayers and ask for blessings upon him. One should also consider the greatness of his manners and merits.

5. One must believe everything that the Prophet ﷺ has stated, whether related to matters of the religion or of this world, including the unseen of both this world and the Hereafter.

6. One should revive his *Sunnah*, openly practice his law, convey his message and fulfill his bequeaths or advice.

7. One should lower one's voice at his grave and in his mosque, for the one whom Allâh has honored to visit them. One should show respect to him by stopping at his grave (may the peace and blessings of Allâh be upon him, his family and companions).

8. One should love the righteous people and demonstrate loyalty to them due to the Prophet's love for them. And one should hate the evildoers and oppose them due to his hate for them.

These are some of the prominent aspects related to having the proper manners toward the Prophet ﷺ.

A Muslim should always strive to fulfill them as completely as possible and to guard them completely. His own completeness is resting upon them and his happiness will be fulfilled by them. Allâh is the One Who we ask to guide us to having the proper behavior toward our Prophet ﷺ and to make us from those who follow him, support him and are of his party. We also ask Allâh to provide us with obedience to him. We also ask Allâh not to prevent us from receiving his intercession. O Allâh, *Ameen* (accept it).

Part Five

Behavior towards Oneself

A Muslim believes that his happiness in these two worlds, the first and second, is determined by the extent that he disciplines and trains himself, betters himself, purifies himself and refines himself. Similarly, he knows that his unhappiness comes about by him ruining, desecrating and spoiling his self. This is based on the following evidences.

Allâh ﷻ says:

﴿ قَدۡ أَفۡلَحَ مَن زَكَّىٰهَا ○ وَقَدۡ خَابَ مَن دَسَّىٰهَا ﴾ [الشمس: ٩-١٠]

"Indeed, he succeeds who purifies his ownself. And indeed he fails who corrupts his ownself." (91:9-10)

﴿ إِنَّ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَٱسۡتَكۡبَرُواْ عَنۡهَا لَا تُفَتَّحُ لَهُمۡ أَبۡوَٰبُ ٱلسَّمَآءِ وَلَا يَدۡخُلُونَ ٱلۡجَنَّةَ حَتَّىٰ يَلِجَ ٱلۡجَمَلُ فِي سَمِّ ٱلۡخِيَاطِۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُجۡرِمِينَ ○ لَهُم مِّن جَهَنَّمَ مِهَادٞ وَمِن فَوۡقِهِمۡ غَوَاشٖۚ وَكَذَٰلِكَ نَجۡزِي ٱلظَّٰلِمِينَ ○ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَآ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِۖ هُمۡ فِيهَا خَٰلِدُونَ ﴾ [الأعراف: ٤٠-٤٢]

"Verily, those who belie Our *Âyât* and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle. Thus do We recompense the *Mujrimûn*. Theirs will be a bed of Hell, and over them coverings. Thus do We recompense the *Zâlimûn* (polytheists and wrongdoers). But those who believed and worked righteousness, and We tax not any person beyond his capacity, such are the dwellers of Paradise. They will abide therein." (7:40-42)

﴿ وَٱلۡعَصۡرِ ○ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ○ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ

وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ﴾ [العصر : ٣-١]

"By *Al-'Asr* (the time). Verily, man is in loss. Except those who believe (in Islâmic Monotheism) and do righteous deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'ruf*) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allâh has forbidden] and recommend one another to patience." (103:1-3)

Allâh's Messenger ﷺ said:

«كُلُّكُمْ يَدْخُلُ الْجَنَّةَ إِلاَّ مَنْ أَبَى، قَالُوا: وَمَنْ يَأْبَى يَارَسُوْلَ اللهِ؟ قَالَ: مَنْ أَطَاعَنِيْ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِيْ فَقَدْ أَبَى»

"'All of you will enter Paradise except for those who refuse.' They said, 'O Allâh's Messenger ﷺ,who refuses?' He said, 'Whoever obeys me enters Paradise. And whoever disobeys me has refused.' " (*Al-Bukhâri*)

The Prophet ﷺ also said:

«كُلُّ النَّاسِ يَغْدُوْ فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا»

"All men go out early in the morning selling themselves, thereby setting themselves free or destroying themselves." (*Muslim*)

A Muslim also believes that what purifies his soul and further cleanses him is the beauty of faith and good deeds. The aspects that ruin and destroy his soul are the evil of disbelief and disobedience. Allâh says:

﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ [هود: ١١٤]

"And perform *As-Salât* (the prayer) at the two ends of the day and in some hours of the night (i.e. the five compulsory *Salât*). Verily, the good deeds remove the

evil deeds." (11:114)

Allâh ﷻ also says:

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴾ [المطففين : ١٤]

"Nay! But on their hearts is the 'Rân'(covering of sins and evil deeds) which they used to earn." (83:14)

The Prophet ﷺ said:

«إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ، وَإِنْ زَادَ زَادَتْ حَتَّي تَعْلُوَ قَلْبَهُ»

"When the believer commits a sin, a block spot is dotted on his heart. If he leaves that deed and repents, his heart is cleansed of that dot. If he continues such acts, his covering is increased over his heart until it covers it entirely." (*An-Nasai* and *At-Tirmidhi*)

This is the "rust" that is mentioned in the Verse:

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴾ [المطففين : ١٤]

"Nay! But on their hearts is the 'Rân'(covering of sins and evil deeds) which they used to earn." (83:14)

The Prophet ﷺ also said:

«اِتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ».

"Have fear of Allâh and obey Him wherever you are. Follow up an evil deed with a good deed that wipes it away. And behave with the people with a good behavior." (*Ahmad*, *At-Tirmidhi* and *Al-Hâkim*)

Due to that, a Muslim is always living in a state where he is refining his soul, purifying it and cleansing it. He is the first one to refine it. He uses the means of purification for it and purifies it from its impurities. He keeps it from everything that ruins or

spoils it, whether it be erroneous, evil beliefs or impure speech and actions. He struggles against it night and day. He holds it to account for every moment. He encourages it to do good deeds and pushes it to acts of obedience. He completely turns it away from evil and depravity. In order to purify it and make it wholesome, he follows the following steps:

(a) **Repentance:** What is meant by this is the ceasing of all sins and acts of disobedience, feeling remorse for every sin one committed in the past and firm conviction not to return to perform any sin for the rest of one's life. Allâh has said in the Qur'ân:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ﴾ [التحريم: ٨]

"O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins and admit you into Gardens under which rivers flow." (66:8)

Allâh ﷻ also says:

﴿وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ﴾ [النور: ٣١]

"... And turn you all together towards Allâh in repentance. And all of you beg Allâh to forgive you all, O believers, that you may be successful." (24:31)

Allâh's Messenger ﷺ said:

«يَا أَيُّهَا النَّاسُ تُوبُوا إِلَي اللهِ فَإِنِّي أَتُوبُ إِلَي اللهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ»

"O people, repent to Allâh. Verily, I repent to Allâh one hundred times in a day." (*Muslim*)

Allâh's Messenger ﷺ also said:

«مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا تَابَ اللهُ عَلَيْهِ»

"Whoever repents before the sun rises from its West, Allâh

will forgive him." (*Muslim*)

Allâh's Messenger ﷺ also said:

«إِنَّ اللهَ عَزَّوَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيئُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيئُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا»

"Verily, Allâh stretches out His hand with repentance for the one who commits sins in the night until the daytime. And for the one who commits sins in the daytime until the night-time. (He does this) until the sun rises from its West." (*Muslim*)

In another *Hadith*, the Prophet ﷺ said:

«للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ فِيْ أَرْضٍ دَوِيَّةٍ مُهْلِكَةٍ، مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَنَامَ فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ، فَطَلَبَهَا حَتَّي أَدْرَكَهُ الْعَطَشُ، ثُمَّ قَالَ: أَرْجِعُ إِلَى مَكَانِيَ الَّذِيْ كُنْتُ فِيْهِ فَأَنَامُ حَتَّي أَمُوْتَ، فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوْتَ فَاسْتَيْقَظَ وَعِنْدَهُ رَاحِلَتُهُ وَعَلَيْهِ زَادُهُ وَطَعَامُهُ وَشَرَابُهُ، فَلَلَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هٰذَا بِرَاحِلَتِهِ وَزَادِهِ»

"Allâh is more pleased with the repentance of His believing slave than a person in a waterless desert whose camel has all of his food and drink with it. He sleeps and the camel leaves him. He looks for the camel until he is about to die from thirst. He then returns to his place in which he was and then he sets to sleep until he dies. He puts his head on his pillow to die. Then he wakes up and finds his camel with his provisions, food and drink with it. Allâh is more pleased with the repentance of a slave than that believer is with finding that camel and his provisions." (*Al-Bukhâri* and *Muslim*)

It is also narrated that angels congratulated Adam for his repentance when Allâh forgave him.

(b) **Watchfulness and being on guard:** This is where the Muslim makes his soul realize that he is being watched by Allâh. He keeps adhering to this belief and understanding in every moment of his life until he becomes absolutely certain that Allâh is seeing everything he is doing, knows all of his secrets, and is watching all of his actions. Allâh will then judge the person and every soul shall receive what it has earned. With this understanding, the person becomes filled with recognizing the greatness and perfection of Allâh. He feels great pleasure and welcome upon remembering Allâh. He finds rest and pleasure in obeying Allâh. He becomes very anxious to become close to Allâh, turning to Him and turning away from everything else.

This is the meaning of "submitting one's face" in the Verses in the Qur'ân:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ﴾ [النساء: ١٢٥]

"And who can be better in religion than one who submits his face (himself) to Allâh and he is a doer of good." (4:125)

Allâh ﷻ also said:

﴿وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ﴾ [لقمان: ٢٢]

"And whosoever submits his face (himself) to Allâh, while he is a doer of good, then he has grasped the most trustworthy handhold." (31:22)

It is the essence of what Allâh is calling one to in the Verse:

﴿وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ﴾ [البقرة: ٢٣٥]

"...And Know that Allâh knows what is in your minds, so fear Him..." (2:235)

Allâh ﷻ also says:

﴿إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا﴾ [النساء : ١]

"...Surely Allâh is Ever an All-Watcher over you." (4:1)

Allâh ﷻ also says:

﴿وَمَا تَكُونُ فِي شَأۡنٖ وَمَا تَتۡلُواْ مِنۡهُ مِن قُرۡءَانٖ وَلَا تَعۡمَلُونَ مِنۡ عَمَلٍ إِلَّا كُنَّا عَلَيۡكُمۡ شُهُودًا إِذۡ تُفِيضُونَ فِيهِۚ﴾ [يونس : ٦١]

"Neither you (O Muhammad ﷺ) do any deed nor recite any portion, of the Qur'ân — nor you (O mankind) do any deed (good or evil) but We are Witness thereof when you are doing it." (10:61)

Allâh's Messenger ﷺ aid:

«أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

"Worship Allâh as if you see him. If you do not see Him, He sees you." (*Al-Bukhâri* and *Muslim*)

This is exactly what the pious early predecessors of this Nation followed for themselves until the point that they reached the level of certainty and the state of those close to Allâh. Here are some of their statements that bear witness to that:

1. It was said to Al-Junaid, "What can help one lower one's gaze?" He said, "By your knowledge that the One Who is looking at you is preceding your look at what you are looking at."

2. Sufyan Al-Thauri said, "You should have be watching over yourself from the One from Whom nothing at all is hidden. You should also have hope in the One Who has power over fulfilling hopes. And you should be cautious toward the One Who has power to punish."

3. Ibn Al-Mubarak once said to a man, "Be on guard with respect to Allâh." The man asked about being on such guard and he said, "Always be in a state where it is as if you are seeing Allâh."

4. Abdullah bin Deenaar said, "I went with Umar bin Al-Khattâb to Makkah. We stopped after part of the road. A shepherd from the mountain came across us. Umar said to him, 'O shepherd, sell us one of those sheep.' He said, 'They are owned by someone.' Umar said to him, 'Tell your master that the wolf ate it.' The slave said, 'Where is Allâh?' Umar then cried and went in the morning to the master of that slave, purchased him and set him free."

5. It is narrated that one of the pious men passed by a group who were shooting arrows. One person was sitting at a distance from them. He came to him and wanted to speak to him. He said to him, "Remembering Allâh is more desirable to me." He said, "You by yourself?" He answered, "With me is my Lord and two angels." He said to him, "Of those people, who is the winner?" He said, "The one whom Allâh has forgiven." He then asked him, "Where is the path?" The man pointed toward the sky, stood and left.

6. It is narrated that when Zulaikha entered upon Yusuf ﷺ, to entice him, she covered the face of her idol. Yusuf said to her, "What is wrong with you? You are ashamed in front of the watchful eye of something that is dead and lifeless while you are not ashamed in front of the watchfulness of the All-Powerful, King?"

Another person said in words of poetry:

"If you ever spent the whole day alone, do not say,'I was alone but say that over me there was a watcher.'

'Do not think that Allâh is ignorant of any moment or that any unseen thing may be hidden from him.'

'Do you not see how quickly the day goes and that tomorrow, for those who are seeing, is very close"?

(c) **Taking Account of Oneself:** This is that the Muslim works all of this life, day and night, for what will help him in the

Hereafter, that will make him qualified for its honors and the pleasure of Allâh. This world is the time for deeds and, therefore, the Muslim considers his obligatory deeds like a merchant treats his capital. He should consider his voluntary deeds like extra profits that he makes above his capital. He should look to his sins and evil deeds like losses in his trade. Then he should sit by himself at the end of every day and make an account of himself concerning the deeds of that day. If he sees that he has a shortcoming in his obligatory deeds, he should blame and censure himself. If it is something that he can rectify at that moment, he should stand to fulfill that obligation. If it is something that he can no longer fulfill, then he should make up for it by performing more voluntary deeds. If he finds that he has had a shortcoming in his voluntary deeds, he should find some compensation for that shortcoming. If he sees that he has a loss due to the sins he committed, he should seek Allâh's Forgiveness, have remorse, repent and perform the good deeds that he believes will rectify the evil that he did.

This is what is meant by taking account of oneself. It is one of the means by which a person can purify himself, rectify himself and make himself grow. The evidence for that includes the following:

Allâh ﷻ says in the Qur'ân:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴾ [الحشر : ١٨]

"O you who believe! Fear Allâh. Let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do." (59:18)

In Allâh's ﷻ Statement:

﴿ وَلْتَنظُرْ نَفْسٌ ﴾ [الحشر : ١٨]

"Let every person look to what..." (59:18)

It is a command for everyone to do an account of what deeds he has done before the coming of the next day.

Allâh ﷻ also says:

﴿ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾ [النور: ٣١]

"And all of you beg Allâh to forgive you all, O believers, that you may be successful." (24:31)

Allâh's Messenger ﷺ said:

«إِنِّى أَتُوبُ إِلَى اللهِ وَأَسْتَغْفِرُهُ فِي الْيَوْمِ مِائَةَ مَرَّةٍ»

"Verily, I repent to Allâh and seek His forgiveness one hundred times in a day." (Muslim)

Umar ﷺ once said:

«حَاسِبُوا قَبْلَ أَنْ تُحَاسَبُوا»

"Take account of yourself before [your deeds] are weighed." (*At-Tirmidhi*)

When the night came, he used to beat his feat with a stick and say to himself, "What have you done today?"

When Abu Talha became preoccupied with his garden instead of his prayers, he gave it a way as a charity for the sake of Allâh. This was done by him only as a way of reckoning and disciplining himself. (*Recorded in the Sahih*)

It is also narrated that al-Ahnaf ibn Qais used to come to a candle and put his finger on it until he felt the fire. Then he would say to himself, "O Hunaif, what made you do what you did today? What made you do what you did today?" It is also narrated that one of the pious people was in a battle and came across a woman. He looked at her. So he himself gouged his own eye out. He said, "This is your portion of what harms you."

One of them passed by a room and he said, "When was this room

built?" Then he thought to himself and said, "You ask me about something that does not concern you. I will punish you by fasting for an entire year." And he did fast that year. It is also narrated that one of the pious people would go to the place of extreme heat and sit in it, saying to himself, "Feel it. The Hell-fire is much more severe. Isn't the thing which is a carrion in the night stretching itself out during the day time?" One of them looked up one day to the roof and he saw a woman and he looked at her. Then he swore to himself never to look up at the sky again for as long as he lived.

This is how the pious of this Nation would make an account of their own souls for the wrong that they did. They would blame themselves for their shortcomings and make sure that they had *Taqwa*. They would keep themselves from following their desires, in accord with the Verse of the Qur'ân:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ۝ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴾ [النازعات: ٤٠-٤١]

"But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts, verily, Paradise will be his abode." (79:40-41)

(d) Struggle and Striving Against Oneself:

This is where a Muslim realizes that his greatest enemy is his own soul that is within his skin. By its nature, it leads him to evil and makes him flee from good. It orders him to do evil, as mentioned in the Qur'ân:

﴿ ۞ وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ ﴾ [يوسف: ٥٣]

"And I free not myself (from the blame). Verily, the (human) self is inclined to evil..." (12:53)

The soul loves calmness and relaxation. It desires free time and idleness. It is swept away with desires. It will happily follow its present lusts even though they may lead to his misery and

destruction.

If a Muslim realizes that, he takes it upon himself to struggle against his soul. He declares war against it. He prepares his weapons to do battle with it. He determines to struggle against its heedlessness and immaturity. He is ready to contend with his desires. If his soul wants rest, he puts it to work. If it seeks desires, he forbids it. If it falls short in obeying Allâh or doing good deeds, he punishes it and censures it. Then he makes it perform that which it failed to do by making up what it had missed. He follows that disciplining course until the soul becomes tranquil, pure and wholesome. This is the goal of striving against oneself. Allâh has said:

﴿ وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ﴾ [العنكبوت: ٦٩]

"As for those who strive hard in Us (Our Cause), We will surely, guide them to Our Paths. And verily, Allâh is with the *Muhsinûn* (good doers)." (29:69)

If a Muslim strives against his base self for the sake of Allâh, in order to purify it, refine it, make it wholesome and tranquil, he becomes befitting of Allâh's special blessings and His pleasure. This is the training of the pious and the path of the sincere, true believers. The person follows that path in imitation of their example and following along in their footsteps. Allâh's Messenger ﷺ, for example, would pray at night until his two noble feet would be bleeding. When he was asked about that, he would say:

«أَفَلَا أُحِبُّ أَنْ أَكُوْنَ عَبْدًا شَكُوْرًا»

"Shall I not be a thankful slave?" (*Al-Bukhâri* and *Muslim*)

What better example of striving can be given than that? Ali ﷺ was once talking about the Companions of Allâh's Messenger ﷺ. He said:

"By Allâh, I witnessed the Companions of Muhammad ﷺ

and I do not see anyone similar to them. In the morning they would be disheveled, covered with dust, yellowish in skin. They had spent the whole night in prostration and standing (in prayer), reciting the Book of Allâh, spending their time between standing on their feet and being with their foreheads on the ground. If Allâh's name is mentioned, they would sway like a tree sways on a windy day. Their eyes would cry to the point that the clothing would become wet."

Abu Ad-Dardâ ﷺ said:

"If it were not for three things, I would not like to live even for one day. These three are: Having thirst for the sake of Allâh during the midday heat, prostration for Allâh's sake during the middle of the night and sitting with a people who choose the most pleasant speech in the same way that one chooses the sweetest fruit."

Umar bin Al-Khattâb ﷺ reproached himself for missing the *Asr* Prayer in congregation by giving away a piece of land that was worth 200,000 *Dirhams*. Whenever Abdullah bin Umar ﷺ would miss a prayer in congregation, he would spend that whole night in prayer, One night, he had delayed the *Maghrib* prayer until two stars had appeared. Therefore, he freed two slaves. Ali ﷺ said:

"May Allâh have mercy on a people whom the others think are ill but they are not ill. That is simply the effects of them struggling against their soul."

Allâh's Messenger ﷺ said:

«خَيْرُ النَّاسِ مَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُه»

"The best of people is one who lives a long life and whose deeds are good." (*At-Tirmidhi*)

Uwais Al-Qarni would say, "This night is for *Ruku'* (bowing in prayer)," so he would spend the entire night in *Ruku*. For the next

night, he would say, "This night is for prostration," and he would spend the whole night in prostration. (*Ihyâ Ulûm Al-Din* by Imam Al-Ghazâli)

Thabit Al-Bunani said, "I met some people among them, was one who prayed so much at night that he would not be able to get to his bed except by crawling. Another would stand in prayer so long that it would cause his feet to bleed. They would exert themselves so much in worship that if one were to say to them, 'The Day of Judgment is tomorrow,' they would not find anyway to add to what they have done. When the winter came, they would stand on the roof so that the cold wind would hit them and they would not be able to sleep. During the summer, they would stand beneath the roof so that the heat would keep them from sleeping. Some of them died while they were in prostration."

Masrûq's wife said, "You could not see Masrûq except with his calves swollen due to his long standing (in the night prayer). By Allâh, if I were to sit behind him while he was standing in prayer, I would cry out of mercy for him." It was said about one of the pious people that after he had reached the age of forty he rolled up his bed and never slept on it again.

It is also narrated that a pious woman from the pious predecessors, called Ajrah, who was blind, would say in a grieving voice at the early hours of the morning, "It is to You, Your mercy and the grace of Your forgiveness that the slaves are rushing to in the night. And of You, O My God, I ask, and I do not ask anyone else, to make me from the first group of those who rush to faith and to raise me in Your presence in the *Iliyeen,* to the level of those who are close to You. I also ask You to join me with Your devoted and pious slaves. You are the Most Merciful of those who have mercy, the Greatest of the great, the Most Generous of the generous, O Generous One." Then she would fall in prostration and she would continue to supplicate and cry until the dawn."

Part Six

Etiquette towards One's Parents

A Muslim believes in his parents rights upon him and his obligation to be good to them, obey them and to treat them in the best way. This is not just because they are the cause for his existence. It is also not just because they had done a great deal of good to him that he must repay and respond to in a proper manner. But it is first and foremost because Allâh ﷻ has made it obligatory upon him to obey them. He has decreed that the son must be dutiful to his parents and treat them well. In fact, Allâh mentions their rights in conjunction with His own right of being worshipped alone without any partner. Allâh ﷻ has said:

﴿ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ۝ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴾ [الإسراء: ٢٣-٢٤]

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say, "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." (17:23-24)

Allâh ﷻ also says:

﴿ وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَـٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴾ [لقمان: ١٤]

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship

upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents. Unto Me is the final destination." (31:14)

A person asked the Prophet ﷺ, "Who has the most right to my good company?" He answered, "Your mother." The man asked, "And then who?" He said, "Your mother." The man again asked, "And then who?" He again answered, "Your mother." Then the man asked yet again, "And then who?" The Prophet ﷺ then said, "Your father."(*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«إِنَّ اللهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ وَمَنْعَ وَهَاتِ وَوَأْدَ الْبَنَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ»

"Allâh has forbidden for you disobedience to mothers, withholding the rights of others when one has the ability to fulfill them, and burying daughters alive. Allâh also dislikes for you irrelevant talk, persistent questioning and wasting of wealth." (*Al-Bukhâri* and *Muslim*)

Another *Hadith* states:

«أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ قَالُوا بَلَى يَارَسُوْلَ اللهِ، قَالَ: اَلإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ، وَكَانَ مُتَّكَأً فَجَلَسَ فقَالَ: أَلاَ وَقَوْلُ الزُّوْرِ وَشَهَادَةُ الزُّوْرِ، أَلاَ وَقَوْلُ الزُّوْرِ وَشَهَادَةُ الزُّوْرِ، فَمَا زَالَ يَقُوْلُهَا حَتَّي قَالَ أَبُوبَكْرَةَ: قُلْتُ لَيْتَهُ سَكَتَ»

"Shall I not inform you of the greatest of the great sins?" They said, "Certainly, O Allâh's Messenger ﷺ" He said, "(They are) ascribing partners to Allâh ﷻ, disobeying parents," at the time he (ﷺ) was reclining and then he sat up and said, "And false testimony and false witness. Verily, false testimony and false witness." He continued to repeat that until Abu Bakrah ؓ (the narrator) had said (to himself), "If only he were to be silent." (*Al-Bukhâri* and *Muslim*)

Allâh 's Messenger ﷺ also said:

> "A child has not fulfilled all of his responsibilities toward his parent unless the father is a slave and the son buys him and sets him free."(*Muslim*)

Abdullah bin Mas'ud narrated that he asked the Prophet ﷺ to tell him what deed is most beloved to Allâh ﷻ. Allâh's Messenger ﷺ answered:

> "Being dutiful to parents." Abdullah ﷺ asked him, what deed was next and he said, "*Jihad* in the way of Allâh ﷻ." (*Al-Bukhâri* and *Muslim*)

A man came toAllâh's Messenger ﷺ to seek permission to take part in *Jihad*. The Prophet ﷺ asked him:

> "Are your parents alive?" He said, "Yes." So the Prophet ﷺ told him, "Go and strive on their behalf." (*Al-Bukhâri* and *Muslim*)

A man from the Ansar came to Allâh's Messenger ﷺ and asked him:

> "O Allâh's Messenger ﷺ is their any responsibility that I have to fulfill toward my parents after they have passed away?" Allâh's Messenger ﷺ replied, "Yes, there are four matters:
>
> 1. Pray upon them, ask forgiveness for them.
> 2. Fulfill their promises.
> 3. Honor their close friends.
> 4. Keep ties with those concerning whom you have no relations except through (your parents).

This is what is left upon you of good behavior toward them after they die." (*Ahmad*)

Allâh's Messenger ﷺ also said:

«إِنَّ مِنْ أَبَرِّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ الأَبُ»

> "From the most dutiful acts is that a man keeps contact with the beloved friends of his father after the father had

passed away."(*Muslim*)

When a Muslim recognizes these rights of his parents, he fulfills them completely as an act of obedience to Allâh ﷻ and in fulfillment to His words. Therefore, it is a must upon him to fulfill the following manners with respect to his parents:

1. One should obey them in everything they order him to do or prohibit him, as long as it is not in disobedience to Allâh ﷻ or in contradiction to the *Shari'ah*. There is no obedience to a created creature if it is an act of disobedience to the Creator. This is based on Allâh's statement:

﴿ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ﴾ [لقمان: ١٥]

"But if they (both) strive with you to make you join in worship with Me others of which you have no knowledge, then obey them not, but behave with them in the world kindly." (31:15)

Allâh's Messenger ﷺ also said:

«إِنَّمَا الطَّاعَةُ فِى الْمَعْرُوْفِ

"Obedience is in what is good and proper."

لاَ طَاعَةَ لِمَخْلُوقٍ فِىْ مَعْصِيَةِ الْخَالِقِ»

"There is no obedience for created sings in a matter of disobedience to Creater." (*Muslim*)

2. One should respect them and honor them in all of their affairs. One should be very kind and gracious to them and honor them in speech and action. Do not get mad at them or raise one's voice above their voices. Do not walk in front of them nor favor one's spouse or child over them. Do not call them by their names but, instead, say, "O my father" or "O my mother." Also, one should not travel except with their permission and pleasure.

3. One should do one's best to be as dutiful as possible to them and give them all kinds of obedience and goodness, such as feeding them, clothing them, curing them, keeping harm away from them and giving them preference over one's own life by being willing to sacrifice it for them.

4. One should do his best to keep the ties of kinship for which there are no ties except through the parents. One should also pray for them, ask forgiveness for them, fulfill their promises and honor their close friends.

Etiquette Towards One's Children

A Muslim recognizes that a child has rights over his parents that he must fulfill. Furthermore, there are some manners and etiquette that must be followed between the two. These are to be found in the parent choosing a good name for his child, to sacrifice an *Aqiqah*[1]for his child on the seventh day, circumcising the child, having mercy and gentleness with the child, providing for the child, bringing him up in a proper way, being concerned with his cultural and social upbringing, teaching him about Islam and training him to fulfill the obligatory and recommended aspects as well as other manners. This continues until the child is married off, at which time he will give him the choice to stay under his guardianship or to move off on his own. These are all based on the following evidences from the Qur'ân and *Sunnah*.

1. Allâh ﷻ says in the Qur'ân:

﴿ ۞ وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ ﴾ [البقرة: ٢٣٣]

"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis." (2:233)

Allâh ﷻ also says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

[التحريم: ٦]

"O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones,

[1] The *aqiqah* is the sacrifice of two sheep for a boy and one for a girl.

which are angels stern (and) severe, who disobey not (from executing) the commands they receive from Allâh, but do that which they are commanded." (66:6)

In this Verse, there is a command to protect the family from the Hell-fire. This is done by obeying Allâh ﷻ. This obedience of Allâh requires that one know what Allâh ﷻ has obligated him to do. This cannot come about without learning. Therefore, since the father is from the group of men, the Verse is evidence that it is obligatory upon the father to teach his child, educate him, guide him and lead him to what is best and the obedience of Allâh ﷻ and His Messenger ﷺ. Similarly, he must teach him to refrain and remain away from disbelief, acts of disobedience, evil and depravity. This is all in order to protect him from the punishment of the Hell-fire.

Furthermore, in the first Verse there is evidence that the responsibility for the maintenance of the child falls upon the father. This is because the obligation upon him to support the suckling mother is because she is suckling his child. Allâh ﷻ also says:

﴿ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ﴾ [الإسراء: ٣١]

"And kill not your children for fear of poverty." (17:31)

2. When Allâh's Messenger ﷺ was asked about the greatest sins, he replied:

«أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ، وَأَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ، أَوْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ»

"You should associate an equal to Allâh ﷻ while He created you, that you kill your child out of fear that he would eat from your food, and that you commit adultery with your neighbor's wife." (*Al-Bukhâri* and *Muslim*)

The prohibition of killing one's children is a necessary consequence of having mercy for them and protecting their body, minds and soul from harm.

The Prophet ﷺ said concerning having an *Aqeeqa* for the child:

«اَلْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ وَيُسَمَّي وَيُحْلَقُ»

"A boy is being held in pledge for his *Aqiqah* that is slaughtered for him on the seventh day. He should also be named on that day and have his hair shaven from his head."(Abu Dawud)

Allâh's Messenger ﷺ also said:

«اَلْفِطْرَةُ خَمْسٌ: الْخِتَانُ، وَالاِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الأَظْفَارِ وَنَتْفُ الإِبطِ»

"The acts according to the *Fitra* (natural disposition for the Prophets) are five: circumcision, removing pubic hairs, trimming the mustache, trimming the nails and removing underarm hairs." (*Al-Bukhâri* and *Muslim*)

It is also narrated that Allâh's Messenger ﷺ said:

«أَكْرِمُوا أَوْلاَدَكُمْ وَأَحْسِنُوا آدابَهُمْ، فَإِنَّ أَوْلاَدَكُمْ هَدِيَّةٌ إِلَيْكُمْ»

"Honor your children and bring them up well. Verily, your children are a gift for you."(*Ibn Majah*)

Allâh's Messener ﷺ is also reported to have said:

«سَاوُوا بَيْنَ أَوْلاَدِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفَضِّلًا أَحَدًا لَفَضَّلْتُ النِّسَاءَ»

"Be equitable among your children when it comes to giving to them. If I were to give preference to anyone, I would give preference to the females."(*Al-Baihaqi*)

Allâh's Messenger ﷺ also said:

«مُرُوا أَوْلاَدَكُمْ بِالصَّلاَةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِيْنَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِيْنَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ»

"Teach the child to pray at the age of seven and beat them

to do it at the age of ten. And separate them in their bedding."(*Abu Dawud*)

Concerning the right of the child upon the father, it is also mentioned in reports that the father must educate the child in a good way and choose a good name for him. 'Umar ﷺ once said, "From the rights of the child upon the father is that he teaches him writing and archery and that he not feed him with anything except what is legal and pure." It is also narrated that he said:

"Marry from the pious households, for verily genetics has a strong effect." Once a bedouin was showing his children what a favor he did to them by choosing their mother, he told them:

«وَأَوَّلُ إِحْسَانِيْ إِلَيْكُمْ تَخَيُّرِيْ لِمَا جِدَةِ الأَعْرَاقِ بَادٍ عَفَافُهَا»

"The first good thing I did towards you was my choosing of a good noble family whose ancestors were chaste."

Etiquette Towards Siblings

A Muslim is of the view that manners towards one's siblings should be like behavior towards one's parents and children. For example, the smaller sibling should relate toward his elder sibling like a child toward his father. And the elder sibling should relate to his younger siblings like parents to their children, with respect to obligations and manners. This is based on what has been narrated:

> "The right of the elder sibling over the younger sibling is like the right of the father over his child."(*Al-Baihaqi*)

Allâh's Messenger ﷺ also said:

«بَرَّ أُمَّكَ وَأَبَاكَ، ثُمَّ أُخْتَكَ وَأَخَاكَ، ثُمَّ أَدْنَاكَ فَأَدْنَاكَ»

> "Be dutiful towards your mother and your father, and your sister and your brother, then those closest to you, followed by those next closest to you."(*At-Hâkim*)

Etiquette Between Spouses

A Muslim recognizes that there are some common etiquette between a husband and wife. These are the rights that each one has upon the other. This is based on Allâh's statement:

﴿ وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ﴾ [البقرة: ٢٢٨]

"And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, But men have a degree (of responsibility) over them." (2:228)

This noble Verse makes it clear that each spouse has rights over the other. However, the Verse specifically mentions the man as having an additional degree of rights with respect to special rights.

Allâh's Messenger ﷺ said on the occasion of the farewell Hajj:

«أَلاَ إِنَّ لَكُمْ عَلَى نِسَاءِكُمْ حَقًّا، وَلِنِسَاءِكُمْ عَلَيْكُمْ حَقًّا»

"Verily, you have rights over your wives and your wives have rights over you." (*Abu Dawud*)

Some of these rights are common between the two spouses while others are specific for one of the spouses. As for the common rights, they are the following:

1. **Loyalty and honesty:** That is, it is obligatory upon each spouse to be truthful and honest with respect to the other. One does not cheat the other in any way, big or small. The two spouses are like two partners. Therefore, there must be trust, sincerity, honesty and truthfulness between them concerning every matter of their lives, both private and public.

2. **Love and mercy:** Each one of them should have as much love and mercy as he can for the other. This should be something common between them for all of their lives. In this way, they fulfill Allâh's words:

﴿ وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ﴾ [الروم: ٢١]

"And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy." (30:21)

This would also be in fulfillment of the Prophet's words:

«مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ»

"The one who is not merciful will not be shown mercy." (*At-Tabarani*)

3. **Mutual trust between them:** Each one of them should have complete trust in the other and should not have the least amount of doubt or suspicion concerning the other's honesty, sincerity and devotion to the other.

Allâh's Messenger ﷺ also said:

«لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّي يُحِبَّ لأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ»

"None of you truly believes until he loves for his brother what he loves for himself." (*Al-Bukhâri* and *Muslim*)

The bond between spouses goes beyond the bond of simple brotherhood with respect to trust, strength and fervor.

Each spouse should realize that he/she is the essence and personification of the other. How could a person not trust himself and not be sincere to himself? How could a person cheat and deceive himself?

4. **General good manners:** This includes kindness in dealings with each other, smiling at each other, good and noble speech, respect and regard for one another. This is the "honorable and good treatment" that is ordered by Allâh ﷻ in the Verse,

﴿ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ﴾ [النساء: ١٩]

"...And live with them honorably." (4:19)

This is the fulfilling of the advice to treat them well that is found in the words of Allâh's Messenger ﷺ:

«وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا»

"I advise you to treat women well." (*Al-Bukhâri* and *Muslim*)

These are, in general, the etiquette that are shared between the husband and the wife. These should be mutual between them. This is how to act upon the "firm and strong covenant" that is referred to in the Verse:

﴿ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا﴾ [النساء: ٢١]

"And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?" (4:21)

This is also in obedience to Allâh's command in the Verse:

﴿ وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [البقرة: ٢٣٧]

"And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do." (2:237)

As for the specific rights and manners that each spouse must perform with respect to the other, they include the following:

1. The Rights of the Wife Upon the Husband

It is obligatory upon the husband to fulfill the following etiquette with respect to his wife:

1. He must treat her in a respectable and honorable manner, as Allâh ﷻ says:

﴿ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ [النساء: ١٩]

"And live with them honorably." (4:19)

He must feed her when he is fed and clothe her when he is clothed. He must also discipline her if he fears *Nushooz* (recalcitrance on her part) in the way that Allâh ﷻ has ordered the women to be disciplined. First, he is to advise her without abusing her, swearing at her or shaming her. If she obeys him, that is the end of the matter. If she does not obey him, then he separates from her in their bedding. If she then reforms herself, the matter is concluded. Otherwise, he may beat her lightly, not in the face and not in a bruising manner or one which would cause bleeding, tearing of the skin, breaking of a bone or the like. These are his responsibilities in accord with the Verse:

﴿وَٱلَّٰتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِي ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا﴾ [النساء : ٣٤]

"As to those women on whose part you see ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance)..." (4:34)

The Prophet ﷺ said in response to a man who asked him what were the rights of the wives upon them:

«أَنْ تُطْعِمَهَا إِنْ طَعِمْتَ، وَتَكْسُوَهَا إِنِ اكْتَسَيْتَ، وَلاَ تَضْرِبِ الْوَجْهَ، وَلاَ تُقَبِّحْ وَلاَ تَهْجُرْ إِلاَّ فِي الْبَيْتِ»

"That you feed her when you feed yourself. You clothe her when you clothe yourself. You do not strike the face. You do not shame her and you do not boycott her except in the house." (*Abu Dawud*)

In another *Hadith*, it states:

«أَلاَ وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ»

"Verily, their rights upon you are that you treat them well with respect to their clothing and food." (*At-Tirmidhi* and *Ibn Majah*)

Yet another *Hadith* states:

«لاَ يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً - أَيْ لاَ يُبْغِضُهَا - إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ آخَرَ»

"A believing man does not dislike a believing woman. If he dislikes one character in her, he is pleased with another." (Muslim)

2. He must teach her what she must necessarily know of her religion, if she is not already knowledgeable of it. If he does not or cannot, he must permit her to attend the lectures or gatherings in which she can attain such knowledge. This is because her need to correct her religion and purify her soul is no less than her need for food and drink, that one is obliged to supply her with. This is based on Allâh's saying:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا ﴾ [التحريم : ٦]

"O you who believe! Ward off yourselves and your families against a Fire (Hell)... " (66:6)

The wife is part of the family and it is obligatory to protect her from the Hell-fire through faith and good deeds. Good deeds are definitely in need of knowledge and recognition so that one can actually fulfill and execute them in the way that they are demanded by the *Shari'ah*.

Furthermore, the Prophet ﷺ said:

«أَلاَ وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ - أَسِيرَاتٌ - عِنْدَكُمْ»

"I advise you to treat women well, for they are like captives under your control." (*Al-Bukhâri* and *Muslim*)

This admonition includes teaching them what they need to know to rectify their religion and to educate them in what is necessary for her to know in order to follow the right path and proper manner in every affair.

3. He must make her adhere to the Islamic teachings and manners. He should rebuke her whenever she may go against

those teachings. He must prevent her from appearing without *Hijab* and displaying her beauty. He must keep her from mixing with men other than her male relatives that she cannot marry. At the same time, he must give her all the means that protect her properly and guard over her. He cannot permit her to do any act that will harm her character or religion. He should not give her any opportunity to go against the commands of Allâh ﷻ and His Messenger ﷺ and to be disobedient. This is because this is his guardianship and he will be asked about it. He is responsible to protect it and guard it, as Allâh ﷻ has said:

﴿ ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ ﴾ [النساء : ٣٤]

"Men are the protectors and maintainers of women..." (4:34)

Allâh's Messenger ﷺ said:

«الرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

"The man is responsible for his household and he will be asked about his guardianship." (*Al-Bukhâri* and *Muslim*)

4. He must be just between his wife and her co-wives, if she has co-wives. He must be equitable with respect to food, drink, clothing, living with and sleeping in their beds. He cannot be unequal in any of these matters nor can he wrong or oppress any of his wives.

Allâh ﷻ has forbidden that in His words:

﴿ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا۟ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ﴾ [النساء : ٣]

"...but if you fear that you shall not be able to deal justly (with them), then only one or (slaves) that your right hands possess." (4:3)

Furthermore, Allâh's Messenger ﷺ has advised that they be treated in the best manner when he said:

«خَيْرُكُمْ خَيْرُكُمْ لأَهْلِهِ، وَأَنَا خَيْرُكُمْ لأَهْلِيْ»

"The best of you is the best to his family and I am the best to my family." (*At-Tabarani*)

5. The husband must not spread her private aspects to others, nor should he mention her shortcomings to others. He is supposed to be a type of guardian and entrusted one for her. He should seek her welfare and defend her honor.

Allâh's Messenger ﷺ also said:

«إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِيْ إِلَي امْرَأَتِهِ وَتُفْضِيْ إِلَيْهِ ثُمَّ يَـنْشُرُ سِرَّهَا»

"The people in the worst position in Allâh's sight on the Day of Resurrection is a man he goes to his wife and she to him and he then spreads her secrets." (*Muslim*)

2. The Rights of the Husband Upon the Wife

It is obligatory upon the wife to fulfill the following rights and etiquette towards her husband:

1. She must obey him in matters that are not disobedience to Allâh ﷻ. Allâh has says:

﴿ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ﴾ [النساء : ٣٤]

"...but if they return to obedience, seek not against them means (of annoyance)." (4:34)

Allâh's Messenger ﷺ said:

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَي فِرَاشِهِ فَلَمْ تَأْتِهْ فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّي تُصْبِحَ»

"If a man calls his wife to his bed and she does not come, such that he then spends that night angered with her, the angels curse her until the morning." (*Al-Bukhâri* and *Muslim*)

The Prophet ﷺ also said:

«لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لأَحَدٍ لأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا»

"If I were to order anyone to prostrate oneself to anyone else I would order a wife to prostrate herself to her husband." (*Abu Dawud*)

2. She must also protect the honor and dignity of her husband. She must also protect his wealth, children and other aspects of his household. This is based on Allâh's statement:

﴿فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ﴾ [النساء: ٣٤]

"...Therefore the righteous women are devoutly obedient (to Allâh and their husbands), and guard in the husband's absence what Allâh orders them to guard..." (4:34)

Allâh's Messenge ﷺ said:

«وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ»

"The wife is the guardian over the house of her husband and his children." (*Al-Bukhâri* and *Muslim*)

He ﷺ also said:

«فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلاَ يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ»

"Their rights over you (wives) is that you do not allow anyone whom they dislike onto your bedding and you do not allow anyone whom they dislike into your house." (*At-Tirmidhi*)

3. The wife must not leave the house except with her husband's permission and approval. She must also lower her gaze, keep her voice low, keep her hands from reaching out to anything evil and keep her tongue from any lewd or foul speech. She also must not harm his parents or near relatives.

This is because Allâh ﷻ has said:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ﴾ [الأحزاب: ٣٣]

"And stay in your houses, and do not display yourselves like that of the times of ignorance." (33:33)

Allâh ﷻ also says:

﴿فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ﴾ [الأحزاب: ٣٢]

"...be not soft in speech, lest those in whose heart is a disease should be moved with desire..." (33:32)

Another Verse states:

﴿۞ لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ﴾ [النساء: ١٤٨]

"Allâh does not like that evil should be uttered in public..." (4:148)

Allâh ﷻ also says:

﴿وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾ [النور: ٣١]

"And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent..." (24:31)

Allâh's Messenger ﷺ said:

«خَيْرُ النِّسَاءِ الَّتِيْ إِذَا نَظَرْتَ إِلَيْهَا سَرَّتْكَ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غِبْتَ عَنْهَا حَفِظَتْكَ فِيْ نَفْسِهَا وَمَالِكَ»

"The best woman is the one who when you look at her, you are pleased; when you order her, she obeys; if you are absent from her, she guards herself and your property."(*At-Tabarani*)

Allâh's Messenger ﷺ also said:

«لاَ تَمْنَعُوْا إِمَاءَ اللهِ مَسَاجِدَ اللهِ، وَإِذَا اسْتَأْذَنَتِ امْرَأَةُ أَحَدِكُمْ إِلَي الْمَسْجِدِ فَلَا يَمْنَعْهَا»

"Do not prevent the female servants of Allâh from attending Allâh's mosques. If the wife of any of you should seek permission to go to the mosque, do not prevent her." (*Muslim*)

And he (ﷺ) also said:

«ائْذَنُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَي الْمَسَاجِدِ»

"Permit your wives to go at night to the mosques." (*Al-Bukhâri* and *Muslim*)

Etiquette with Close Relatives

A Muslim adheres to the same behavior and manners with his close relatives as he does with respect to his parents, children and siblings. He treats his maternal aunt like his mother and his paternal uncle like his father. He behaves in the same way toward his aunts and uncles as he does to his parents, with obedience, dutifulness and goodness. Everyone for which he and they share a common link of the womb is his relative, regardless whether he be Muslim or non-Muslim. It is then obligatory upon him to have good relations with them, treat them kindly and have goodness toward them. He must treat them in the same manner and with the same rights that he treats his father or child. He respects the elder among them and shows mercy for the younger among them. He visits them when they are ill. He pays them condolences when they are afflicted. He keeps ties of relations with them even if they should cut them off. He is soft and gentle with them even if they should be harsh and hard with him. All of this he does in order to follow and obey what is stated in the following *Hadith* and Verses:

﴿ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ﴾ [النساء : ١]

"...and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)." (4:1)

Allâh ﷻ also says:

﴿ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَـٰبِ ٱللَّهِ ﴾ [الأحزاب : ٦]

"And blood relations among each other have closer personal ties in the Decree of Allâh..." (33:6)

In another Verse Allâh ﷻ says:

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴾

[محمد : ٢٢]

"Would you then, if you are given the authority, do mischief in the land, and sever your ties of kinship?" (47:22)

Again, Allâh ﷻ says:

﴿ فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾ [الروم: ٣٨]

"So give to the kindred his due, and to *Al-Miskîn* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be the successful." (30:38)

Allâh also says:

﴿ ۞ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَـٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ ﴾ [النحل: ٩٠]

"Verily, Allâh enjoins *Al-'Adl* (i.e. justice and worshipping none but Allâh Alone – Islâmic Monotheism) and *Al-Ihsân* giving (help) to kith and kin..." (16:90)

Yet another Verse states:

﴿ ۞ وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَـٰنُكُمْ ۗ ﴾ [النساء: ٣٦]

"Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the poor), the neighbor who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (4:36)

Allâh ﷻ also says:

﴿ وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ﴾ [النساء: ٨]

"And when the relatives and the orphans and *Al-Masâkîn* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice." (4:8)

Allâh's Messenger ﷺ said: Allâh has said:

«أَنَا الرَّحْمَنُ، وَهَذِهِ الرَّحِمُ شَقَقْتُ لَهَا اسْمًا مِنَ اسْمِيْ، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا قَطَعْتُهُ»

"I am the Merciful. As for the womb (*Al-rahm*), I have derived its name from one of My names. Whoever keeps its ties, I shall keep his ties. And whoever cuts off, I shall cut him off." (*At-Tirmidhi*)

Allâh's Messenger ﷺ was asked with whom he should be most dutiful. He (ﷺ) answered:

«أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبَاكَ، ثُمَّ الأَقْرَبَ فَالأَقْرَبَ»

"Your mother, then your mother, then your mother, then your father, then those closest to you followed by those next closest to you."

The Prophet ﷺ was also asked about what deeds would take one to Paradise and keep one far from Hell and he answered:

«تَعْبُدُ اللهَ وَلاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيْمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ»

"Worship Allâh and do not associate anything with Him, establish the prayer, pay the *Zakat* and keep the ties of kinship." (*Al-Bukhâri* and *Muslim*)

He was once asked about the maternal aunt and he said:

«إِنَّهَا بِمَنْزِلَةِ الأُمِّ»

"She has the same status as the mother." (*Al-Bukhâri* and *Muslim*)

He ﷺ also said:

«اَلْصَّدَقَةُ عَلَى الْمِسْكِيْنِ صَدَقَةٌ، وَعَلَى ذِيْ الرَّحِمِ صَدَقَةٌ وَصِلَةٌ»

"Giving charity to the poor is an act of charity. Giving charity to a relative is both an act of charity and an act of keeping the ties of kin." (*Al-Bukhâri* and *Muslim*)

Asma bint Abu Bakr رضي الله عنهما asked Allâh's Messenger ﷺ whether she should keep ties of relationship with her mother who had come to visit her from Makkah and she was a polytheist. He said to her:

«نَعَمْ صِلِيْ أُمَّكِ»

"Yes, maintain the ties of kinship with your mother." (*Al-Bukhâri* and *Muslim*)

Etiquette with Respect to One's Neighbors

A Muslim recognizes the rights that a neighbor has over his neighbors, as well as the etiquette that the neighbors must share with respect to one another. They must fulfill these aspects completely. Allâh ﷻ has said in the Qur'ân,

﴿وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ﴾ [النساء: ٣٦]

"...and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the poor), the neighbor who is near of kin, the neighbor who is a stranger..." (4:36)

Allâh's Messenger ﷺ once said:

«مَا زَالَ جِبْرِيْلُ يُوْصِيْنِيْ بِالْجَارِ حَتَّي ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ»

"Gabriel kept advising me concerning the neighbor to the point that I thought he would inherit (from his neighbor)." (*Al-Bukhâri* and *Muslim*)

He ﷺ also said:

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ»

"Whoever believes in Allâh and the Last Day should be generous to his neighbor." (*Al-Bukhâri* and *Muslim*)

1. He should not harm his neighbor, neither by his action or his speech. Allâh's Messenger ﷺ said:

   «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ»

   "Whoever believes in Allâh and the Last Day should not harm his neighbor." (*Al-Bukhâri* and *Muslim*)

There is also the following *Hadith*:

«وَاللهِ لاَ يُؤْمِنُ، وَاللهِ لاَ يُؤْمِنُ، فَقِيْلَ لَهُ مَنْ هُوَ يَارَسُوْلَ اللهِ؟ فَقَالَ: الَّذِيْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ»

"By Allâh, he is not a believer, by Allâh, he is not a believer," It was said to him, "Who is that, O Allâh's Messenger ﷺ?" He said, "The one from whose affairs his neighbor is not safe." (*Al-Bukhâri* and *Muslim*)

When asked about a woman who fasted during the day and spent the night in prayer but she would harm her neighbors. Allâh's Messenger ﷺ said:

«هِيَ فِي النَّارِ»

"She is in the Hell-fire." (*Al-Hâkim*)

2 One should demonstrate goodness towards one neighbor by: helping them when they seek help, assisting them if they seek assistance, visiting them when they fall ill, congratulating them if something pleasing occurs to them, giving them condolences upon afflictions, helping them if they are in need, being the first to greet them, being kind in speech to them, being gentle in one's speech to the neighbor's children, guiding them to what is best for their religion and worldly life, overlook their mistakes, not attempt to look into their private matters, not constrain them due to one's building or renovations or along the walkway, and not to harm them by letting one's trash onto their property or in front of their household. All of those actions form part of the goodness that one is ordered to perform in Allâh's command quoted above:

﴿وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ﴾ [النساء: ٣٦]

"...the neighbor who is near of kin, the neighbor who is a stranger..." (4:36)

And in the Allâh's Messenger ﷺ words:

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ»

"Whoever believes in Allâh and the Last Day should do well to his neighbor." (*Muslim*)

3. He should be generous to his neighbors by extending any type

of kindness and goodness to them. As the Prophet ﷺ said:

«يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسَنَ شَاةٍ»

"O Muslim women, none of you should look down upon a gift she receives from a female neighbor, even if it be a meatless foot of a sheep." (*Al-Bukhâri* and *Muslim*)

The Prophet ﷺ also said to Abu Dharr ﷺ:

«يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِيرَانَكَ»

"O Abu Dharr, when you prepare stew, increase its water and deliver it to some of your neighbors." (*Muslim*)

When 'Aisha رضي الله عنها told Allâh's Messenger ﷺ that she had two neighbors and wanted to know which of them to give a present to, he said:

«إِلَى أَقْرَبِهِمَا مِنْكِ بَابًا»

"The one whose door is closest to yours." (*Al-Bukhâri*)

4. He should also show his neighbor respect and courtesy. He should not prevent him from putting wood on his wall. He should not sell or rent what is connected or close to his land unless he offers it to him first.

Allâh's Messenger ﷺ has alluded to this when he said:

«لاَ يَمْنَعَنَّ أَحَدُكُمْ جَارَهُ أَنْ يَضَعَ خَشَبَةً فِي جِدَارِهِ»

"None of you should prevent his neighbor from putting wood on his wall." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«مَنْ كَانَ لَهُ جَارٌ فِيْ حَائِطٍ أَوْ شَرِيْكٌ فَلَا يَبِعْهُ حَتَّى يَعْرِضَهُ عَلَيْهِ»

"Whoever has a neighbor sharing a garden or a partner should not sell it until he offers it to him first." (*Al-Bukhâri*)

Two important points:

First: A Muslim knows whether he has treated his neighbors well

or if he wronged them. When Allâh's Messenger ﷺ was asked about that, he said:

«إِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ أَحْسَنْتَ فَقَدْ أَحْسَنْتَ، وَإِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ أَسَأْتَ فَقَدْ أَسَأْتَ»

"If you hear them saying, 'You have done well,' then you have done well. If you hear them saying, 'You have done evil,' then you have done evil."(*Ahmad*)

Second: If a Muslim is harmed by his neighbor, he should be patient as this will be a cause for the problem to end. A man came to Allâh's Messenger ﷺ to complain about his neighbor and he (ﷺ) told him:

«اِصْبِرْ، ثُمَّ قَالَ لَهُ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ اطْرَحْ مَتَاعَكَ فِي الطَّرِيْقِ، فَطَرَحَهُ، فَجَعَلَ النَّاسُ يَمُرُّوْنَ بِهِ وَيَقُوْلُوْنَ مَالَكَ؟ فَيَقُوْلُ قَدْ آذَانِيْ جَارِيْ، فَيَلْعَنُوْنَ جَارَهُ حَتَّي جَاءَهُ وَقَالَ لَهُ: رُدَّ مَتَاعَكَ إِلَي مَنْزِلِكَ فَإِنِّي وَاللهِ لاَ أَعُوْدُ»

"To be patient. The third or fourth time he complained, Allâh's Messenger ﷺ told him to put his belongings in the path. He did so and when the people tried to pass by it, they would ask why he did that and he would say that his neighbor had harmed him. They would then curse that neighbor until the neighbor said to him, Take back your belongings to your place as, by Allâh, I will not repeat what I have done." (*Abu Dawud*)

Etiquette and Rights of Muslims in General

A Muslim believes that his brother Muslim has certain rights and etiquette that one must fulfill. He must adhere to these matters and fulfill them for his brother Muslim. He believes that this is a form of worship of Allâh and a means of getting closer to Allâh ﷻ. This is because it is Allâh ﷻ who has laid down these rights and manners and obligated them upon Muslims in their behavior toward other Muslims. Therefore, the one who does them, no doubt, is obeying Allâh ﷻ and is getting closer to Him.

These etiquette and rights include the following:

1. One should greet a Muslim when he meets him and before he speaks to him. This is done by saying:

«اَلسَّـلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ»

"Peace be upon you and the mercy of Allâh."

He shakes his hand and the other Muslim replies to his greeting:

«وَعَلَيْكُمُ السَّـلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ»

"And upon you be peace, the mercy of Allâh and His blessings."

This is in accord with Allâh's statement:

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ﴾ [النساء: ٨٦]

"And when you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (4:86)

Allâh's Messenger ﷺ said:

«يُسَلِّمُ الرَّاكِبُ عَلَي الْمَاشِيْ، وَالْمَاشِيْ عَلَي الْقَاعِدِ، وَالْقَلِيْلُ عَلَي الْكَثِيْرِ»

"The one riding should greet the one walking. The one walking should greet the one sitting. And the smaller group should greet the larger group." (*Al-Bukhâri* and *Muslim*)

He ﷺ also said:

«إِنَّ الْمَلاَئِكَةَ تَعْجَبُ مِنَ الْمُسْلِمِ يَمُرُّ عَلَى الْمُسْلِمِ وَلاَ يُسَلِّمُ عَلَيْهِ»

"The angels are shocked at a Muslim who passes by another Muslim and does not greet him."

He ﷺ also said:

«وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»

"One should greet those people that he knows as well as those people that he does not know." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ stated:

«مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلاَّ غُفِرَ لَهُمَا قَبْلَ أَنْ يَتَفَرَّقَا»

"There are no two Muslims who meet and shake each others hand except that they are forgiven before they separate from each other." (*Abu Dawud*)

In another *Hadith*, Allâh's Messenger ﷺ stated:

«مَنْ بَدَأَ بِالْكَلَامِ قَبْلَ السَّلَامِ فَلَا تُجِيبُوهُ حَتَّى يَبْدَأَ بِالسَّلَامِ»

"If someone begins speaking before making the greetings, he should not be responded to until he gives the proper greetings." (*Al-Tabarani*)

2. If the Muslim sneezes and then praises Allâh, one must respond by saying:

«يَرْحَمُكَ اللهُ»

"May Allâh have mercy on you."

The one who sneezed then responds:

«يَغْفِرُ اللهُ لِي وَلَكَ أَوْ يَهْدِيكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ»

"May Allâh forgive me and you," or, "May Allâh guide you and set your affairs aright."

Allâh's Messenger ﷺ said:

«إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: اَلْحَمْدُ للهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ يَرْحَمُكَ اللهَ، فَإِذَا قَالَ لَهُ يَرْحَمُكَ اللهُ، فَلْيَقُلْ لَهُ يَهْدِيْكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ»

"If one of you sneezes then his brother should say to him, 'May Allâh have mercy on you.' If his brother says, 'May Allâh have mercy on you,' he should say to him, 'May Allâh guide you and set your affairs aright.'" (*Al-Bukhâri*)

Abu Hurairah ﷺ said: When the Prophet ﷺ would sneeze, he would put his hand or his clothing over his mouth and muffle the sound with it." (*Al-Bukhâri* and *Muslim*)

3. He should visit his brother when he falls ill and should ask Allâh ﷻ to cure him. This is based on the Prophet's *Hadith*:

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيْضِ وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيْتُ الْعَاطِسِ»

"The rights of a Muslim upon another Muslim are five: replying to his greeting, visiting the one who is ill, following the funeral procession, responding to his invitation and responding to him when he sneezes." (*Al-Bukhâri* and *Muslim*)

The Companion Al-Bara bin Azib ﷺ said:

«أَمَرَنَا رَسُوْلُ اللهِ ﷺ بِعِيَادَةِ الْمَرِيْضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيْتِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُوْمِ، وَإِجَابَةِ الدَّاعِيْ، وَإِفْشَاءِ السَّلَامِ»

"Allâh's Messenger ﷺ ordered us to visit the ill, follow the funeral procession, respond to the one who sneezed, fulfill the oath for the one who made an oath, help the oppressed, respond to the one who is inviting and spread the salutations." (*Al-Bukhâri*)

Allâh's Messenger ﷺ also said:

«عُوْدُوا الْمَرِيْضَ، وَأَطْعِمُوا الْجَائِعَ، وَفُكُّوا الْعَانِيَ ـ الأَسِيْرَ ـ»

"Visit the ill, feed the hungry and free the captive." (*Al-Bukhâri*)

'Aisha رضي الله عنها stated that the Prophet ﷺ visited one of his family and wiped them with the right hand and said:

«اَللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ، اشْفِ أَنْتَ الشَّافِيْ لاَ شِفَاءَ إِلاَّ شِفَاءُكَ شِفَاءً لاَ يُغَادِرُ سَقَمًا»

"O Allâh, the Lord of mankind, remove the harm. Cure them, for You are the Curer and there is no cure except for Your cure, a cure that leaves no disease." (*Al-Bukhâri*)

4. A Muslim should attend the funeral of his brother Muslim. This is based on the Prophet's *Hadith*:

«حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيْضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيْتُ الْعَاطِسِ»

"The rights of a Muslim upon another Muslim are five: replying to his greeting, visiting the one who is ill, following the funeral procession, responding to his invitation and responding to him when he sneezes." (*Al-Bukhâri* and *Muslim*)

5. He should fulfill his oath if he makes an oath upon him concerning something and there is nothing illegal in that oath. Therefore, the person should do whatever he has made an oath for his sake, so that he does not violate his oath. This is based on the statement of Al-Bara bin Azib ﷺ:

«أَمَرَنَا رَسُوْلُ اللهِ ﷺ بِعِيَادَةِ الْمَرِيْضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيْتِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُوْمِ، وَإِجَابَةِ الدَّاعِيْ، وَإِفْشَاءِ السَّلَامِ»

"Allâh's Messenger ﷺ ordered us to visit the ill, follow the funeral procession, respond to the one who sneezed, fulfill the oath for the one who made an oath, help the oppressed, respond to the one who is inviting and spread the salutations." (*Al-Bukhâri*)

6. He must give him sincere advice whenever he asks for advice concerning any matter or affair. That is, he should make it clear to him what he sees is the good or correct approach. This is based on the Prophet's words:

«إِذَا اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْ لَهُ»

"If your brother seeks your sincere advice, give him sincere advice." (*Muslim*)

The Prophet ﷺ also said:

«اَلدِّيْنُ النَّصِيْحَةُ، وَسُئِلَ لِمَنْ؟ فَقَالَ للهِ وَلِكِتَابِهِ وَلِرَسُوْلِهِ وَلأَئِمَّةِ الْمُسْلِمِيْنَ وَعَامَّتِهِمْ»

"The religion is sincere advice." He was asked, "To whom?" He replied, "To Allâh, His book, His Messenger, the leaders of the Muslims and their masses." (*Muslim*)

Any particular Muslim is a member of the general masses.

7. He must love for his brother what he loves for himself and dislike for his brother what he dislikes for himself. The Prophet ﷺ said:

«لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّي يُحِبَّ لأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ، وَيَكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ»

"None of you truly believes until he loves for his brother what he loves for himself and he dislikes for him what he dislikes for himself." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«مَثَلُ الْمُؤْمِنِيْنَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا

اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى»

"The similitude of the believers in their love, mercy and compassion toward one another is like that of a body, if one limb is in pain, the rest of the body suffers sleeplessness and fever." (*Al-Bukhâri* and *Muslim*)

He (ﷺ) also said:

«اَلْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

"A believer with respect to another believer is like a building, one part strengthens and reinforces the other." (*Al-Bukhâri* and *Muslim*)

8. He must support him and may not leave him to fend for himself in any situation in which he needs his support and help. Allâh's Messenger ﷺ said:

«انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

"Help your brother (whether he be) the oppressor or the oppressed."

Allâh's Messenger ﷺ was asked, "How can we help him when he is the oppressor?" He answered:

«تَأْخُذُ فَوْقَ يَدَيْهِ وَتَحُوْلُ بَيْنَهُ وَبَيْنَ فِعْلِهِ، فَذَلِكَ نَصْرُكَ لَهُ»

"Keep him from his oppression. That is how one helps him." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«اَلْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ»

"A Muslim is a brother to another Muslim, he does not wrong him, forsake him or scorn him." (*Muslim*)

Allâh's Messenger ﷺ also said:

«مَا مِنَ امْرِئٍ مُسْلِمٍ يَنْصُرُ مُسْلِمًا فِيْ مَوْضِعٍ يُنْتَهَكُ فِيْهِ عِرْضُهُ، وَتُسْتَحَلُّ فِيْهِ حُرْمَتُهُ إِلاَّ نَصَرَهُ اللهُ فِي مَوْطِنٍ يُحِبُّ فِيْهِ نَصْرَهُ، وَمَا مِنَ

امْرِىءٍ خَذَلَ مُسْلِمًا فِي مَوْطِنٍ تُنْتَهَكُ فِيْهِ حُرْمَتُهُ إِلاَّ خَذَلَهُ اللهُ فِيْ مَوْضِعٍ يُحِبُّ فِيْهِ نَصْرَهُ»

"No Muslim defends another Muslim in a place where his honor is being disregarded and what is not allowed to be done towards him is being done except that Allâh will then defend that Muslim in a place in which he loves to be defended. And no Muslim forsakes another Muslim when his honor is being violated except that Allâh will also forsake him at a time in which he would love to be helped." (*Ahmad*)

Allâh's Messenger ﷺ also said:

«مَنْ رَدَّ عَنْ عِرْضِ أَخِيْهِ رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ»

"Whoever defends his brother's honor will have Allâh turn his face away from the Hell-fire on the Day of Resurrection."

9. He should not afflict him with anything harmful or disliked by him. This is because Allâh's Messenger ﷺ said:

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ»

"Every Muslim is inviolable to any other Muslim, (this is true for) his life, his wealth and his honor." (*Muslim*)

He (ﷺ) also said:

«لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا»

"It is not allowed for a Muslim to scare another Muslim." (*Ahmad* and *Abu-Dawud*)

And he (ﷺ) said:

«لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُشِيْرَ إِلَى أَخِيْهِ بِنَظْرَةٍ تُؤْذِيْهِ»

"It is not allowed for a Muslim to point to his brother with a look that harms him." (*Ahmad*)

In another *Hadith*, the Prophet ﷺ stated:

«إِنَّ اللهَ يَكْرَهُ أَذَى الْمُؤْمِنِيْنَ»

"Allâh dislikes for believers to be harmed."(*Ahmad*)

Allâh's Messenger ﷺ also said:

«اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهِ وَيَدِهِ»

"A Muslim is the one from whose tongue and hand the Muslims are safe." (*Al-Bukhâri* and *Muslim*)

And, finally, another *Hadith* states:

«اَلْمُؤْمِنُ مَنْ أَمِنَهُ الْمُؤْمِنُوْنَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ»

"A believer is one from whom the believers' lives and wealth are secure." (*Ahmad*)

10. A Muslim should be humble toward his brother and never be arrogant toward him. He also should not make him stand from a permissible place in order to take his seat. Allâh ﷻ has said:

﴿ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾ [لقمان: ١٨]

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not each arrogant boaster." (31:18)

Allâh's Messenger ﷺ stated:

«إِنَّ اللهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوْا حَتَّى لاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ»

"Allâh revealed to me that people should be humble with one another to the point that none boasts over another." (*Muslim*)

Allâh's Messenger ﷺ also said:

«مَا تَوَاضَعَ أَحَدٌ لله إِلاَّ رَفَعَهُ اللهُ»

"No one is humble for the sake of Allâh except that Allâh then raies him (in status and virtue)." (*Muslim*)

It is well-known that Allâh's Messenger ﷺ was humble towards every Muslim although he was the leader of the Messengers. Furthermore, he would not be too proud to walk with and meet the needs of a widow or indigent. He stated:

«اَللَّهُمَّ أَحْيِنِيْ مِسْكِيْنًا وَأَمِتْنِيْ مِسْكِيْنًا وَاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ»

"O Allâh, give me life as a *Miskeen*, give me death as a *Miskeen*, and resurrect me in the gathering of the *Miskeen*s." (*Ibn Majah*)

Allâh's Messenger ﷺ also said:

«لاَ يُقِيْمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيْهِ، وَلَكِنْ تَوَسَّعُوْا وَتَفَسَّحُوْا»

"None of you should make a man stand up from his place of sitting and then take his seat. Instead, he should spread out and make room (for everyone)." (*Al-Bukhâri* and *Muslim*)

11. A Muslim should not boycott another for more than three days. This is based on the Prophet's statement:

«لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِيْ يَبْدَأُ بِالسَّلاَمِ»

"It is not allowed for a Muslim to boycott his brother for more than three days, when they meet each other, each one turns away from the other. The best of them is the one who begins with the greeting (of *Salaam*)." (*Al-Bukhâri* and *Muslim*)

He (ﷺ) also said:

«لاَ تَدَابَرُوْا، وَكُوْنُوا عِبَادَاللهِ إِخْوَانًا»

"Do not avoid one another; but be brethren servants of Allâh." (*Muslim*)

Avoiding is a type of boycotting, where each Muslim gives his back to the other and avoids him.

12. A Muslim should not backbite, scorn, insult or ridicule another. Nor should he call another by offensive nicknames or spread evil tales about him. This is based on Allâh's speech:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾

[الحجرات : ١٢]

"O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)." (49:12)

Allâh ﷻ has also said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾ [الحجرات : ١١]

"O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Not let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another; nor insult one another by nicknames. How bad is it to insult one's brother after having Faith. And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers)." (49:11)

(The following *Hadith* are very relevant):

Allâh's Messenger ﷺ said:

«أَتَدْرُونَ مَا الْغِيبَةُ؟»

"Do you know what backbiting is?"

They (the Companions) said, "Allâh and His Messenger ﷺ know best." He ﷺ said:

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

"It is to mention something about your brother that he dislikes."

They said, "Even if what you said is truly found in your brother?" He (ﷺ) said:

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ»

"If what you said is truly found in him, you have backbitten him. If it is not truly found in him, then you have slandered him." (*Muslim*)

During the farewell pilgrimage, Allâh's Messenger ﷺ stated:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ»

"Verily, it is forbidden for you to transgress against your (brothers) lives, wealth and honor." (*Muslim*)

Allâh's Messenger ﷺ also said:

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ»

"Every Muslim is inviolable to any other Muslim, (this is true for) his life, his wealth and his honor." (*Muslim*)

In another *Hadith*, Allâh's Messenger ﷺ stated:

«لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ»

"The tale spreader shall not enter Paradise." (*An-Nasa'i*)

13. A Muslim should not revile another, dead or alive, without due right. This is based on the Prophet's statement:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

"Abusing a Muslim is wickedness and fighting against him is *Kufr* (i.e. very grave and great sin)." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«لاَ يَرْمِي رَجُلٌ رَجُلاً بِالْفِسْقِ أَوِ الْكُفْرِ إِلاَّ ارْتَدَّ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذٰلِكَ»

"A person does not cast any person with wickedness or unbelief except that it returns to him if it was not becoming his companion (whom he labeled such)."

He ﷺ also said:

«اَلْمُتَسَابَّانِ مَا قَالاَ، فَعَلَى الْبَادِئْ مِنْهُمَا حَتَّى يَعْتَدِيَ الْمَظْلُوْمُ»

"When two people revile each other, the blame is on the one who began the charges, as long as the one wronged does not go beyond what is proper." (*Muslim*)

Allâh's Messenger ﷺ also said:

«لاَ تَسُبُّوا الأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوْا»

"Do not abuse the dead, for they have reached the result of the (deeds) they put forth." (*Al-Bukhâri*)

Allâh's Messenger ﷺ also said:

«مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ، قَالُوْا: وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»

"Reviling one's parents is one of the great sins." It was said, "Does anyone revile his parents?" He said, "Yes, a person reviles a man's father and then that man reviles his father and reviles his mother and then he reviles his mother." (*Al-Bukhâri* and *Muslim*)

14. A Muslim should not be envious towards another Muslim, nor should he have bad thoughts about him, have hatred for him or spy upon him. Allâh ﷻ has said in the Qur'ân:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ﴾ [الحجرات: ١٢]

"O you who believe! Avoid much suspicion, indeed some suspicion is sinful. And spy not on one another, nor backbite one another." (49:12)

﴿ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا ﴾ [النور: ١٢]

"Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people ..." (24:12)

Allâh's Messenger ﷺ also said:

«لاَ تَحَاسَدُوْا وَلاَ تَبَاغَضُوْا وَلاَ تَنَاجَشُوْا وَكُوْنُوا عِبَادَاللهِ إِخْوَانًا»

"Do not envy one another. Do not hate one another. Do not look for each others' faults. Do not inflate prices against each other. And be brethren, servants of Allâh." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«إِيَّاكُمْ وَالظَّـنَّ، فَإِنَّ الظَّـنَّ أَكْذَبُ الْحَدِيْثِ»

"Avoid suspicion for suspicion is the falsest of speech." (*Al-Bukhâri* and *Muslim*)

15. A Muslim should also not deceive or cheat his brother Muslim. Allâh ﷻ has said:

﴿ وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴾ [الأحزاب: ٥٨]

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." (33:58)

Allâh also says:

﴿ وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴾ [النساء: ١١٢]

"And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and manifest sin." (4:112)

Allâh's Messenger ﷺ said:

«مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا»

"Whoever carries weapons against us or cheats us is not one of us." (*Muslim*)

He ﷺ also said:

«مَنْ بَايَعْتَ فَقُلْ لاَ خِلاَبَةَ»

"Whoever makes an oath of allegiance should say, 'Do not be deceiving (toward this trust).'" (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلاَّ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ»

"If Allâh puts any servant (human) in charge of a people and at the time of his death he was deceiving or cheating those over whom he was in charge, Allâh will forbid Paradise for him." (*Al-Bukhâri* and *Muslim*)

There is also the *Hadith* of Allâh's Messenger ﷺ:

«مَنْ خَبَّبَ زَوْجَةَ امْرِىءٍ أَوْ مَمْلُوكَهُ فَلَيْسَ مِنَّا»

"Whoever contrives to make a man's wife or slave-woman act lewdly is not from us." (*Abu-Dawud*)

16. A Muslim should not double-cross his Muslim brother, nor should he belie him or delay in repaying a debt he owes him. Allâh ﷻ has said in the Qur'ân:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوْفُواْ بِٱلْعُقُودِ ﴾ [المائدة : ١]

"O believers! Fulfill (your) obligations." (5:1)

Allâh ﷻ also says in the description of the pious:

﴿ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُواْ ﴾ [البقرة : ١٧٧]

"(Those) who fulfill their covenant when they make it" (2:177)

Allâh ﷻ also said:

﴿وَأَوۡفُواْ بِٱلۡعَهۡدِۖ إِنَّ ٱلۡعَهۡدَ كَانَ مَسۡـُٔولٗا﴾ [الإسراء: ٣٤]

"And fulfill (every) covenant. Verily, the covenant, will be questioned about." (17:34)

Allâh's Messenger ﷺ said:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَ فِيهِ خَصْلَةٌ مِّنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

"There are four characteristics, if a person possesses all of them, he is a pure hypocrite. If a person possesses one of them, then he possesses a characteristic of hypocrisy until he abandons that characteristic. (The four are:) when he makes a pact, he acts treacherously; when he speaks, he lies; when he promises, he breaks his promise; and when he disputes, he goes beyond what is proper behavior." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ حَقَّهُ وَلَمْ يُعْطِهِ أَجْرَهُ»

"Allâh has said, 'There are three people for whom I will be an adversary on the Day of Resurrection: A man who is given something for My sake then he is disloyal, a man who sells a free man and devours what he got for his price and a man who hires another man and gets work from him but he does not give him his wages."

Allâh's Messenger ﷺ also said:

«مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيْئٍ فَلْيَتْبَعْ»

"Delaying in repayment by one who has the means is a type of wrongdoing. And if one of you is referred to a man

of means, he should follow him up." (*Al-Bukhâri* and *Muslim*)

17. A Muslim must treat his brother in a good way, he should do good things for him and keep him away from harm. When he meets him, he should have a smiling face. He should accept the good things from his brother and forgive his evil deeds. He should not bear his brother with more than that which he is capable. He also should not seek knowledge from an ignorant person nor should he expect eloquence from who one is incapable in speech.

Allâh ﷻ has said:

﴿ خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴾[الأعراف: ١٩٩]

"Show forgiveness, enjoin what is good, and turn away form the foolish." (7:199)

Allâh's Messenger ﷺ said:

«اتَّقِ اللهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

"Fear Allâh wherever you are. And follow up an evil deed with a good deed, it will erase it. And behave towards the people with a good behavior." (*Al-Hâkim*)

18. A Muslim must show his fellow Muslim the required respect if he is elderly and he must show compassion for him if he is young.

Allâh's Messenger ﷺ stated:

«لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرْ كَبِيْرَنَا وَيَرْحَمْ صَغِيْرَنَا»

"The one who does not show respect to our elderly or mercy for our young is not from among us." (*Abu Dawud*)

Allâh's Messenger ﷺ also said:

«مِنْ إِجْلَالِ اللهِ إِكْرَامُ ذِى الشَّيْبَةِ الْمُسْلِمِ»

"(Verily,) part of glorifying Allâh is to show respect to the gray-haired Muslims (i.e., the elderly)." (*Abu Dawud*)

He ﷺ also said:

«كَبِّرْ كَبِّرْ»

"The older, the older,"

Meaning to begin with the older people.

It is also known that the people would bring their young children to Allâh's Messenger ﷺ in order to invoke blessings for them and to name them. They would put them on his lap. Indeed, sometimes a small child would even urinate while sitting on the Prophet's lap. It is also narrated that when Allâh's Messenger ﷺ would return from a journey, the young children would greet him. He would stop to meet them and have them raised up to him. They would be in front of him and behind him. He even ordered his Companions to carry some of them out of his mercy for the young children.

19. A Muslim must treat his Muslim brother in a just manner, give him his full rights, and deal with him in the way that he would like to be dealt with.

Allâh's Messenger ﷺ said:

«لاَ يَسْتَكْمِلُ الْعَبْدُ الإِيْمَانَ حَتَّي يَكُوْنَ فِيهِ ثَلاَثُ خِصَالٍ: الإِنْفَاقُ مِنَ الإِقْتَارِ، وَالإِنْصَافُ مِنْ نَفْسِهِ، وَبَذْلُ السَّلاَمِ»

"A slave does not have complete faith until he possesses three characteristics: giving while in a state of poverty, giving full rights to others and spreading the greetings." (*Al-Bukhâri*)

Allâh's Messenger ﷺ also said:

«مَنْ سَرَّهُ أَنْ يُزَحْزَحَ مِنَ النَّارِ، وَيَدْخُلَ الْجَنَّةَ فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، وَلْيُؤْتِ إِلَى النَّاسِ مَا يُحِبُّ أَنْ

يُؤْتَى إِلَيْهِ»

"Whoever likes to be saved from the Hell-fire and entered into Paradise should reach his destined time of death while he testifies that there is none worthy of worship except Allâh and that Muhammad is His servant and Messenger, and he gives to the people what he likes for them to give to him."(*Al-Kharaiti*)

20. A Muslim must pardon his brother's slips and conceal his private matters. He also should not eavesdrop, intentionally or unintentionally, on others' speech. Allâh ﷻ says:

﴿ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ [المائدة: ١٣]

"So forgive them, and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinûn* (good-doers)." (5:13)

Allâh ﷻ has also said:

﴿ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ﴾ [البقرة: ١٧٨]

"But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness.." (2:178)

Allâh also says:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ﴾ [الشورى: ٤٠]

"Whoever forgives and makes reconciliation, his reward is with Allâh." (42:40)

He, the Exalted, has also said:

﴿ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ﴾ [النور: ٢٢]

"Let them pardon and forgive. Do you not love that Allâh should forgive you?" (24:22)

In another Verse Allâh ﷻ states:

﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَـٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ﴾ [النور: ١٩]

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter...." (24:19)

Allâh's Messenger ﷺ stated:

«مَا زَادَ اللهُ عَبْدًا يَعْفُو إِلاَّ عِزًّا»

"Allâh adds honor to the one who forgives."(*Muslim*)

In another *Hadith* states:

«وَأَنْ تَعْفُوَ عَمَّنْ ظَلَمَكَ»

"You should overlook the one who wrongs you."(*Ahmad*)

Allâh's Messenger ﷺ also said:

«لاَ يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلاَّ سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ»

"No slave conceals another slave in this world except that Allâh conceals (his faults) on the Day of Resurrection."(*Muslim*)

Allâh's Messenger ﷺ also said:

«يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الإِيْمَانُ فِيْ قَلْبِهِ! لاَ تَغْتَابُوا الْمُسْلِمِيْنَ وَلاَ تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ يَتَّبِعْ عَوْرَةَ أَخِيْهِ الْمُسْلِمِ يَتَّبِعِ اللهُ عَوْرَتَهُ يَفْضَحْهُ، وَلَوْ كَانَ فِيْ جَوْفِ بَيْتِهِ»

"O gathering of people who believe with their tongues but in whose heart faith has not entered, do not backbite the Muslims and do not seek their private matters. Whoever seeks the private matter of his brother Muslim Allâh will follow up his private matter and expose it even if it is in the innermost portion of his house."(*Ahmad*)

Yet another *Hadith* states:

«مَنِ اسْتَمَعَ لِخَبَرِ قَوْمٍ وَهُمْ لَهُ كَارِهُوْنَ، صُبَّ فِىْ أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ»

"Whoever listens to the statement of a people and they dislike him shall have lead poured into his ear on the Day of Resurrection." (*Al-Bukhâri*)

21. A Muslim should help his brother if he is in need of his help and he should intercede on his behalf to fulfill his needs if he has the ability to do so. This is based on Allâh's statement:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾ [المائدة: ٢]

"Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety)..." (5:2)

Allâh ﷻ also says:

﴿مَّن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ نَصِيبٌ مِّنْهَا﴾ [النساء: ٨٥]

"Whosoever intercedes for a good cause will have the reward thereof..." (4:85)

Allâh's Messenger ﷺ said:

«مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِىْ الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِى الدُّنْيَا وَالآخِرَةِ، وَاللهُ فِىْ عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِىْ عَوْنِ أَخِيْهِ»

"Whoever rescues a Muslim from a distress of the distresses of this world, Allâh will rescue him from a distress on the Day of Resurrection. For whoever makes things easy for one in hardship, Allâh will make this world and the Hereafter easy. Whoever conceals (the faults of a brother), Allâh will conceal his faults in this world and the Hereafter. Allâh assists a slave as long as the slave is assisting his brother." (*Muslim*)

Allâh's Messenger ﷺ also said:

«اِشْفَعُوْا تُؤْجَرُوْا، وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ مَاشَاءَ»

"'Intercede on each other's behalf and you shall be rewarded.' Allâh decrees upon the tongue of His Prophet what He wills". (*Al-Bukhâri* and *Muslim*)

22. A Muslim should give his brother refuge if he asks him for the sake of Allâh and he should give him if he asks him by Allâh. He should respond to the good that the other does to him by similar good deeds or he should pray for him. Allâh's Messenger ﷺ said:

«مَنِ اسْتَعَاذَكُمْ بِاللهِ فَأَعِيْذُوْهُ، وَمَنْ سَأَلَكُمْ بِاللهِ فَأَعْطُوْهُ، وَمَنْ دَعَاكُمْ فَأَجِيْبُوْهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوْفًا فَكَافِئُوْهُ، فَإِنْ لَمْ تَجِدُوْا مَا تُكَافِئُوْنَهُ بِهِ فَادْعُوْا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوْهُ»

"Give protection to the one who seeks your protection for the sake of Allâh. If a person asks you by Allâh, you should give to him. If someone invites you, you should respond to him. If someone does some good to you, you should respond in a similar fashion. If you are not able to respond in a similar fashion, you should pray for the person until you feel that you have met what he has done." (*Ahmad*)

Etiquette with the Disbelievers

A Muslim believes that all of the other religions and ways of life are false. Their adherents are all disbelievers. Only the religion of Islam is the true religion. Only the adherents of Islam are believers and Muslims.

This is based on Allâh's statements:

﴿ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ﴾ [آل عمران : ١٩]

"Truly, the religion with Allâh is only Islam." (3:19)

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴾ [آل عمران : ٨٥]

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (3:85)

And he Said:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾ [المائدة : ٣]

"This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (5:3)

From these truthful statements from the Lord, a Muslim recognizes that all of the religions from before Islam are abrogated by Islam and that Islam is the religion for all of humanity. Allâh ﷻ will not accept any other religion from anyone. He also will not be pleased with any other way of life or law. Therefore, a Muslim understands that whoever does not submit to Allâh in Islam is an disbeliever.

Therefore, the following etiquette are a must upon him:

1. A Muslim cannot accept or be pleased with the unbelief of

the disbelievers. Approving of *Kufr* (unbelief) is an act of *Kufr* in itself.

2. He should dislike the disbeliever because of Allâh's dislike for him. This is because love must be for the sake of Allâh as well as hatred. As long as Allâh ﷻ dislikes him for the *Kufr* that he has, a Muslim must also dislike him because of Allâh's dislike for him.

3. A Muslim cannot give his loyalty or love for a non-Muslim.

Allâh ﷻ has said:

﴿ لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ﴾ [آل عمران : ٢٨]

"Let not the believers take the disbelievers as *Auliyâ* (supporters, helpers) instead of the believers..." (3:28)

Allâh ﷻ has also said:

﴿ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ﴾ [المجادلة : ٢٢]

"You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people)." (58:22)

4. A Muslim, though, must also be just and righteous and do good to disbeliever, as long as he is not from those people who are openly fighting Islam.

Allâh ﷻ has said in the Qur'ân:

﴿ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴾ [الممتحنة : ٨]

"Allâh does not forbid you to deal justly and kindly with

those who fought not against you on account of religion nor drove you from your homes. Verily, Allâh loves whose who deal with equity." (60:8)

This noble verse has allowed dealing justly and doing well to disbelievers, the only exception being those non-Muslims who fought against Islam and Muslims. That latter group is to be dealt with in a special way with their own particular rulings.

5. A Muslim should have mercy for disbelievers, a type of general compassion for all of mankind. He should feed him if he is very hungry or give him water if he is thirsty. He may give him medicine if he is ill, to save him from his destruction. He should also keep him from being harmed. This is based on the Prophet's statement:

«ارْحَمْ مَنْ فِي الأَرْضِ يَرْحَمْكَ مَنْ فِي السَّمَاءِ»

"Have mercy toward those on the Earth and the One in the Heavens will have mercy on you." (*At-Tabarani*)

Allâh's Messenger ﷺ said:

«فِيْ كُلِّ ذِيْ كَبِدٍ رَطْبَةٍ أَجْرٌ»

"There is a reward (for serving) everything with a moist liver (that is, every living creature)." (*Al-Bukhâri* and *Muslim*)

6. A Muslim may not harm a non-Muslim, who is not fighting against Islam, with respect to his wealth, blood or honor. A *Hadith* states:

«يَقُوْلُ اللهُ: يَا عِبَادِيْ إِنِّيْ حَرَّمْتُ الظُّلْمَ عَلَي نَفْسِيْ، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلاَ تَظَالَمُوْا»

"Allâh has said, 'O My slaves, I have forbidden oppression for Myself and have made it forbidden among you. Therefore, do not commit oppression.'" (*Muslim*)

The Prophet ﷺ also said:

«مَنْ آذَى ذِمِّيًا فَأَنَا خَصْمُهُ يَوْمَ الْقِيَامَةِ»

"Whoever harms a non-Muslim citizen (of the Islamic State), then I will be his opponent on the Day of Resurrection." [1]

7. It is permissible for a Muslim to give gifts to a non-Muslim and to accept their gifts. He may also eat their food if the person is from the People of the Book or, in other words, a Jew or Christian. This is based on the verse,

﴿ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ ﴾ [المائدة: ٥]

"The food (slaughtered animals) of the People of the Book is permissible for you." (5:5)

Furthermore, it is confirmed that Allâh's Messenger ﷺ was invited to eat the food of a Jew in Madina and he responded to the invitation and ate from their food.

8. It is not allowed for a non-Muslim male to marry a believing woman but it is allowed for a man to marry a woman from the People of the Book. Allâh has categorically denied the permissibility of a believing woman marrying any of the disbelievers in the Verse:

﴿ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ﴾ [الممتحنة: ١٠]

"They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them." (60:10)

Allâh ﷻ also says:

﴿ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ﴾ [البقرة: ٢٢١]

"And give not (your daughters) in marriage to idolaters until they believe (in Allâh alone)." (2:221)

Allâh ﷻ has stated, concerning the permissibility of a Muslim man

---

[1] Recorded by *Muslim*. [This is what it states in the text. However, this *Hadith* was not recorded by *Muslim* at all. It is recorded by *Al-Khateeb al-Baghdadi* and is considered a weak *Hadith*. See Al-Albani, *Dhaeef al-Jami al-Sagheer*, p. 767.—JŻ]

marrying a woman from the People of the Book:

﴿ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ﴾ [المائدة : ٥]

"(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due *Mahr* (bridal money), desiring chastity not committing illegal sexual intercourse, nor taking them as girl-friends." (5:5)

9. If a non-Muslim sneezes and says praises to Allâh, the Muslim should respond by saying:

«يَهْدِيْكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ»

"May Allâh guide you and set your affairs aright."

The Jews would sneeze in front of Allâh's Messenger ﷺ hoping that he would say to them; "May Allâh have mercy on you," But he would only say:

«يَهْدِيْكُمُ اللهُ وَيُصْلِحُ بَالَكُمْ»

"May Allâh guide you and set your affairs aright."

10. A Muslim must not be the first to greet a non-Muslim with the greeting of peace. If they should greet him, the Muslim should say, "And upon you too." This is based on the Allâh's Messenger ﷺ statement:

«إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُوْلُوْا: وَعَلَيْكُمْ»

"If the People of the Book greet you with the greetings of peace, then say to them, 'And upon you too.'"(*Al-Bukhâri* and *Muslim*)

11. When walking along a path, the Muslim should make the non-Muslims walk along a narrow portion of the path. This is based on the statement of Allâh's Messenger ﷺ:

«لَا تَبْدَأُوا الْيَهُوْدَ وَلَا النَّصَارَى بِالسَّلَامِ، فَإِذَا لَقِيْتُمْ أَحَدَهُمْ فِيْ طَرِيْقٍ فَاضْطَرُّوْهُ إِلَى أَضْيَقِهِ»

"Do not be the first to greet a Jew or Christian. If you meet one of them along the path, force them to a narrow portion." (*Muslim*)

12. A Muslim must be different from a non-Muslim and not imitate him, unless it be a case of necessity. For example, he should let his beard grow if the non-Muslim shaves it. [1]

The Muslim should dye his beard if the non-Muslim does not. The Muslim should also differ from the non-Muslims in their dress, such as their cap. Allâh's Messenger ﷺ said:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

"Whoever imitates a people is one of them." (*Abu Dawud*)

Allâh's Messenger ﷺ has also said:

«خَالِفُوا الْمُشْرِكِيْنَ، أَعْفُوا اللِّحَى وَقُصُّوا الشَّوَارِبَ»

"Differ from the polytheists. Let your beards grow and trim your mustaches."(*Al-Bukhâri* and *Muslim*)

He ﷺ also said:

«إِنَّ الْيَهُوْدَ وَالنَّصَارَى لَا يَصْبَغُوْنَ فَخَالِفُوْهُمْ»

"The Jews and Christians do not dye (their hair and beards) so you should differ from them (on that matter)." (*Al-Bukhâri*)

This is referring to dying one's beard or hair yellow or red. However, Allâh's Messenger ﷺ prohibited dying the hair black, in his statement:

«غَيِّرُوْا هَذَا ـ الشَّعْرَ الأَبْيَضَ ـ وَاجْتَنِبُوا السَّوَادَ»

"Change that– the gray hair– but avoid black (dye)." (*Muslim*)

---

[1] [This statement is somewhat problematic. It should not be understood that if the non-Muslim grows a beard, the Muslim should shave his beard. Muslims are commanded to grow their beards regardless of whether the non-Muslims do or not.]

Etiquette with Respect to Animals

A Muslim considers most animals to be respectable creatures. He shows mercy to them due to the mercy of Allâh for them. He also adheres to the following manners with respect to them:

1. A Muslim feeds or gives water to an animal if he finds it hungry or thirsty. This is based on the Messenger's statement:

«فِي كُلِّ ذَاتِ كَبِدٍ حَرَّاءَ أَجْرٌ»

"There is a reward (for serving) everything with a moist liver (that is, every living creature)."[1]

Another *Hadith* states,

«مَنْ لَا يَرْحَمْ لَا يُرْحَمْ»

"Whoever does not show mercy will not be shown mercy." (*Al-Bukhâri* and *Muslim*)

He ﷺ also said:

«ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ»

"Have mercy toward those on the Earth and the one in the Heavens will have mercy on you." (*At-Tabarani*)

2. A Muslim should have compassion and mercy towards animals. This is based on the Prophet's example. When he saw a people using a live animal for archery target practice, he said:

«لَعَنَ اللهُ مَنِ اتَّخَذَ شَيْئًا فِيهِ رُوحٌ غَرَضًا»

"May Allâh curse the one who uses any creature with a soul as a target." (*Muslim*)

The Prophet ﷺ also prohibited the tying down of animals to kill them. Once a bird was distressed because someone had

[1] Recorded by *Ahmad* and *Ibn Majah*. It is *Sahih*. [Actually, it is also recorded by *Al-Bukhâri* and *Muslim*.—JZ]

taken its young from her nest.

Allâh's Messenger ﷺ then said:

«مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا»

"Who has distressed this one because of its baby. Return its baby to her." (*Abu-Dawud*)

3. The Muslim must also put the animal at ease when he is about to slaughter it. Allâh's Messenger ﷺ has said:

«إِنَّ اللهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُرِحْ أَحَدُكُمْ ذَبِيحَتَهُ وَلْيُحِدَّ شَفْرَتَهُ»

"Verily, Allâh has prescribed excellence in all things. Thus, if you kill, kill in a good manner. If you slaughter, slaughter in a good manner. Each of you should sharpen his blade and spare suffering to the animal he is slaughtering." (*Muslim*)

4. A Muslim should never torture an animal by any means of torture, such as grieving it, beating it, making it carry more than it can handle, mutilating it or burning it by a fire.Allâh's Messenger ﷺ once said:

«دَخَلَتِ امْرَأَةٌ النَّارَ فِي هِرَّةٍ حَبَسَتْهَا حَتَّي مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ، فَلَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ»

"A woman entered the Hell-fire because of a cat that she tied down. She neither fed it nor let it free to eat the insects of the earth until it died." (*Al-Bukhâri*)

Allâh's Messenger ﷺ passed by an ant hill that had been burnt to the ground and he said:

«إِنَّهُ لَا يَنْبَغِيْ أَنْ يُعَذِّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ»

"It is not becoming that anyone should punish by fire except the Lord of the Fire." (*Abu Dawud*)

5. It is permissible to kill the harmful animals, such as voracious dogs, wolves, snakes, scorpions and rats. This is based on the Prophet's statement:

«خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: اَلْحَيَّةُ وَالْغُرَابُ الأَبْقَعُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُوْرُ وَالْحُدَيَّا»

"Five noxious or harmful animals are to be killed while one is not in the state of pilgrimage or while one is in a state of pilgrimage: the snake, the speckled raven that has whiteness either on its back or stomach, the rat, the voracious dog and the kite." (*Muslim*)

It is also confirmed from Allâh's Messenger ﷺ that he cursed and killed the scorpion. (*Al-Baihaqi*)

6. It is allowed to brand grazing animals in their ears for some overriding need. The Prophet ﷺ was seen branding, by his own hand, the camels given in charity. As for other than camels, sheep, goats and cows, it is not allowed to brand them. The Prophet ﷺ saw a donkey branded on his face and said:

«لَعَنَ اللهُ مَنْ وَسَمَ هَذَا فِيْ وَجْهِهِ»

"May Allâh curse the one who branded that one on his face." (*Muslim*)

7. One must recognize the right of Allâh ﷻ concerning his animals by paying the *Zakat* due on them if they are from the animals concerning which one must pay *Zakat*.

8. One must not become so preoccupied with animals or playing with them that one disobeys Allâh ﷻ or does not remember Allâh properly. Allâh ﷻ has said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ﴾

[المنافقون: ٩]

"O you who believe! Let not your properties or your children divert your from the remembrance of Allâh." (63:9)

Allâh's Messenger ﷺ stated concerning horses:

«الْخَيْلُ ثَلَاثَةٌ: هُنَّ لِرَجُلٍ أَجْرٌ وَلِرَجُلٍ سِتْرٌ وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي
هِيَ لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ طِيَلَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ
فَمَا أَصَابَتْ فِي طِيَلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ،
وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا وَأَرْوَاثُهَا
حَسَنَاتٍ لَهُ، وَهُوَ لِذَلِكَ الرَّجُلِ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا وَلَمْ
يَنْسَ حَقَّ اللهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا
وَرِيَاءً وَنِوَاءً فَهِيَ عَلَيْهِ وِزْرٌ»

"A horse may be kept for one of three reasons. For one man, it may be a source of reward, for another it may be a source of living and for yet another it may be a sinful burden. As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of *Jihâd* in Allâh's cause; he ties it with a long rope on a pasture or in a garden. So whatever its rope allows it to eat will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered among his good deeds. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following forbidden means. But a horse is a sinful burden for him who keeps it out of pretense and show and with the intention of harming Muslims." (*Al-Bukhâri*)

These are, in general, the etiquette that a Muslim should adhere to with respect to animals, out of obedience to Allâh ﷻ and His Messenger ﷺ and out of awareness of what the *Shari'ah* of Islam has ordered him, the *Shari'ah* of mercy and the *Shari'ah* of general goodness for all creatures, be they human or animal.

Part Seven

Etiquette of the Special Brotherhood for the Sake of Allâh — Loving and Hating for His Sake

A Muslim, as ordered by his belief in Allâh, does not love anyone he loves except for the sake of Allâh ﷻ and he does not hate anyone he hates except for the sake of Allâh. This is because he does not love anything except what Allâh ﷻ and His Messenger loves. Similarly, he does not dislike anything except what Allâh and His Messenger ﷺ dislike. Therefore, if Allâh and His Messenger love something, he loves it. And if they hate something, he hates it. The evidence for this is in the Allâh's Messenger statement:

«مَنْ أَحَبَّ للهِ وَأَبْغَضَ للهِ وَأَعْطَى للهِ وَمَنَعَ للهِ فَقَدِ اسْتَكْمَلَ الإِيْمَانَ»

> "Whoever loves for the sake of Allâh, hates for the sake of Allâh, gives for the sake of Allâh and withholds for the sake of Allâh has completed his faith." (*Abu Dawud*)

Based on that, a Muslim loves and has loyalty for all of Allâh's righteous slave. Similarly, all evil humans who go against Allâh ﷻ and His Messenger's commands are hated and opposed by a Muslim. However, that does not mean that a Muslim may not have specific brethren for which he has even a closer relationship and even more love. The Prophet ﷺ exhorted people to take such close friends and brethren in his statement:

«الْمُؤْمِنُ إِلْفٌ مَأْلُوفٌ، لَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ»

> "A believer is friendly. And there is no good in one who is neither friendly nor treated in a friendly manner." (*Ahmad*)

Allâh's Messenger ﷺ also said:

«إِنَّ حَوْلَ الْعَرْشِ مَنَابِرَ مِنْ نُورٍ، عَلَيْهَا قَوْمٌ لِبَاسُهُمْ نُورٌ، وَوُجُوهُهُمْ

نُوْرٌ، لَيْسُوْا بِأَنْبِيَاءَ وَلاَ شُهَدَاءَ، يَغْبِطُهُمُ النَّبِيُّوْنَ وَالشُّهَدَاءُ، فَقَالُوْا يَارَسُوْلَ اللهِ صِفْهُمْ لَنَا، فَقَالَ: الْمُتَحَابُّوْنَ فِيْ اللهِ وَالْمُتَجَالِسُوْنَ فِي اللهِ، وَالْمُتَزَاوِرُوْنَ فِى اللهِ»

"Around the Throne (of Allâh) there are pulpits of light surrounded by people whose clothing is light and whose faces are light. They are neither prophets nor martyrs but the prophets and martyrs would be happy to be in their state." The people said, "O Allâh's Messenger ﷺ, describe them to us." He said, "They are the ones who love for the sake of Allâh, meet together for the sake of Allâh and visit each other for the sake of Allâh." [1]

Allâh's Messenger ﷺ also said:

«إِنَّ اللهَ يَقُوْلُ: حَقَّتْ مَحَبَّتِيْ لِلَّذِيْنَ يَتَزَاوَرُوْنَ مِنْ أَجْلِيْ، وَحَقَّتْ مَحَبَّتِىْ لِلَّذِيْنَ يَتَنَاصَرُوْنَ مِنْ أَجْلِىْ»

"Allâh has said, 'My Love is a right for those who visit each other for My sake. And My Love is a right for those who support each other for My sake.'" (*Ahmad*)

Allâh's Messenger ﷺ also said:

«سَبْعَةٌ يُظِلُّهُمُ اللهُ فِىْ ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِيْ عِبَادَةِ اللهِ تَعَالٰى، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتّٰى يَعُوْدَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِىْ اللهِ فَاجْتَمَعَا عَلَى ذٰلِكَ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ

[1] Recorded by *Al-Nasai* and it is *sahih*. [This is not a proper statement. First when it is said, "Recorded by *Al-Nasai*," the meaning is recorded by *Al-Nasai* in *Al-Sunan Al-Sughra*. However, this *Hadith* is not from that work but is from *Al-Sunan Al-Kubra*. Second, it seems that Al-Jaza'iri is following *Al-Ghazali's Ihya* again. Al-Iraqi stated that the narrators of this *Hadith* are trustworthy, although he fell short of declaring the *Hadith sahih*. Allâh knows best. See *Al-Ghazali*, vol. 2, p. 159.—JZ]

وَجَمَالٍ فَقَالَ إِنِّيْ أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّي لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِيْنُهُ»

"Seven will be shaded by Allâh in His shade on a Day in which there is no shade except His shade. (They are:) a just leader; a young person who grew up in the worship of Allâh; a man whose heart is attached to the mosque when he leaves from it until he returns to it; two men who love each other for the sake of Allâh, meet together for that reason and separate for the reason; a man who remembers Allâh while all alone and his eyes become filled with tears; a man who a woman of lineage and beauty tries to seduce but he says, 'I fear Allâh'; and a man who gives so much in charity that his left hand does not know what his right hand has given." (*Al-Bukhâri*)

Allâh's Messenger ﷺ also said:

«إِنَّ رَجُلًا زَارَ أَخًا لَّهُ فِيْ اللهِ فَأَرْصَدَ اللهُ لَهُ مَلَكًا، قَالَ: أَيْنَ تُرِيْدُ؟ فَقَالَ: أُرِيْدُ أَنْ أَزُوْرَ أَخِيْ فُلَانًا، فَقَالَ: لِحَاجَةٍ لَكَ عِنْدَهُ؟ قَالَ: لَا، قَالَ: لِقَرَابَةٍ بَيْنَكَ وَبَيْنَهُ؟ قَالَ: لَا، قَالَ: فَبِنِعْمَةٍ لَكَ عِنْدَهُ؟ قَالَ: لَا، قَالَ: فَبِمَ؟ قَالَ: أُحِبُّهُ فِى اللهِ، قَالَ: فَإِنَّ اللهَ أَرْسَلَنِى إِلَيْكَ أُخْبِرُكَ بِأَنَّهُ يُحِبُّكَ لِحُبِّكَ إِيَّاهُ، وَقَدْ أَوْجَبَ لَكَ الْجَنَّةَ»

"A man went to visit another person and it was said to him, 'Was it for some need you had with him?' He answered, 'No.' The questioner then said, 'Was it due to some blood relation that exists between you and him?' The man said, 'No.' The question said, 'Was it because of some bounty you have with him.' He answered, 'No.' The questioner said, 'Then why?' He said, 'I love him for the sake of Allâh.' The other then said, 'Allâh has sent me to you informing you that He loves you because you love that man for Allâh's sake. Paradise has become obligatory for you.'" (*Muslim*)

This special brotherhood is conditioned by it being for the sake of Allâh ﷻ and completely free of any worldly needs or material benefits. The motivating factor behind it must be for the belief in Allâh and only the belief in Allâh.

As for its etiquette, one should keep the following points in mind when choosing a special brother for the sake of Allâh ﷻ:

1. The person chosen must be intelligent. There is no good in choosing a fool as a brother or accompanying him. The ignorant fool may end up harming the one who is seeking to benefit him.

2. The person chosen to be a special brother must be a person of good character. This is because the one who is of bad character, even if he is intelligent, may be overcome by desires or may decide things out of anger and this may harm his companion.

3. The brother chosen must be fearful of Allâh ﷻ. This is because one is not safe from the evil-doer, who disobeys his Lord. The evil-doer may commit a crime against his companion because he has no respect for the ties of brotherhood. Obviously, one who does not fear Allâh is not going to fear anybody else under any circumstances.

4. The brother chosen must be one who sticks to the Qur'ân and *Sunnah* and is far away from any kind of deviation or innovation. An innovator may harm his companion by some of the evil effects of his innovation. Indeed, one must flee from and avoid innovators and people who follow their desires. If that is so, how could one choose him as a close companion and brother?

One of the righteous people summarized these characteristics when he advised his son, "O son of mine, if the need comes to you to accompany men, then accompany the one whom if you serve him, he will protect you; if you accompany him, he will

make you better; if your provisions are restricted, he will give you; if you stretch out your hand for good, he will stretch it further; if he sees any good in you, he will reckon it for you; if he sees evil from you, he will close it. Accompany the one whom if you ask him, he will give you and if you are silent, he will start talking to you. If you are afflicted with something, he will console you. Accompany one whom if you speak, he will believe in your speech and if you differ in any matter, he gives preference to what you say."

The Rights of the Special Brotherhood for the Sake of Allâh

The following are some special rights for brotherhood:

1. Giving financial help and assistance to one another. Each of the brothers financially assists the other if he finds him in need, to the point that one's money is the other's and there is no difference between them. It is narrated that a man came to Abu Hurairah ﷺ and said, "I want to become your brother for the sake of Allâh?" He told him, "Do you know what the rights of brotherhood are?" He answered, "Inform me." He said, "It is that you have no more right over your money than I do." The man replied, "I have not yet reached that stage." So Abu Hurairah ﷺ told him, "Then leave me."

2. Each of the brothers must be willing to assist and help the other and give the other preference over himself. He should constantly check on his brother's condition in the same way that he checks on his own condition. He should give his brother precedence over himself, his family and his children. He should ask about him every three days. If he is sick, he should visit him. If he is busy with something, he should help him. If he is forgetful of something, he should remind him. He should welcome him when he comes close. He should make room for him when he sits. He should listen to him attentively when he speaks.

3. He should not speak about his brother except in good terms. He should not mention any of his shortcomings, either in his presence or his absence. He should not make his secret matters public and revealed. He should not try to delve into what is bothering his soul. If he sees him walking along the road to fulfill some need, he should not pry into his affairs and ask him about why he is coming or going. He should kindly order him to do what is good and prohibit him from evil. He should not debate with him or argue with him in

truth or falsehood. Nor should he blame him for something or blame him concerning others.

4. He should say things about his brother that he loves to have said about himself. He should call his brother by the names that he likes the most. He should speak well about him in his absence or presence. If he hears praise about his brother, he should convey it to his brother, showing his pleasure for such praise. He should not continue to advise his brother to such an extent that it agitates him. He should not admonish him in front of others. Imam Shafi'i once said:

"To admonish your brother privately is to advise him and improve his state. But to admonish him publicly is to disgrace him and shame him."

5. A brother should overlook his brother's slips and lapses. He should conceal his faults and have good thoughts or suspicions about his brother. If the person commits a sin, either secretly or publicly, his brother should not cut off his love for him nor discontinue their brotherhood. Instead, he should wait for his brother to repent and return to Allâh. However, if the person persists in his sin, then he may be stern with him and cut off his relations; or he may continue with their brotherhood while advising him to change his ways and continuing to advise him with the hope that he will repent and Allâh will return to guiding him. Abu al-Dardah ﷺ, said:

"If your brother changes and is no longer how he used to be, do not leave him on account of that. Verily, your bother goes astray sometime and goes on the straight path at others."

6. One must fulfill the ties of brotherhood and continue in fulfilling them until death. If one stops them, it will ruin the reward of the previous acts. Indeed, if the brother dies, the ties of brotherhood pass on to his children and his close friends. One must continue to hold these ties of brotherhood

and fulfill them for their rightful recipients. Allâh's Messenger ﷺ showed respect to an elderly woman who visited him. When asked about that, he said:

«إِنَّهَا كَانَتْ تَأْتِينَا أَيَّامَ خَدِيجَةَ، وإِنَّ كَرَمَ الْعَهْدِ مِنَ الدِّينِ»

"She used to visit us during the days of Khadijah (the Prophet's first wife). And honoring the pact of friendship is part of the religion." (*Al-Hâkim*)

From the fulfillment of the brotherhood is the brother not affirming the enemy of his brother. Imam Shafi'i said:

"If your close friend obeys your enemy, then they are sharing in their enmity against you."

7. Part of this brotherhood is that one brother does not request of his brother what would be difficult for him to fulfill. He should not request of him anything that he is not pleased with. He also should not try to take advantage of his brother's influence or wealth. He also should not insist upon him to do a deed. The foundation of this entire brotherhood is being brothers for the sake of Allâh. Therefore, it must not be turned into a friendship for the sake of worldly benefit or restraining some harm. In the same way that he does not burden his brother, his brother should not burden him. If they were to do so, it would affect their pure brotherhood and lessen their reward that they hope to achieve. Therefore, each should try to contain the excesses of insistence, burdening and discomforting others and being overbearing. It is due to those that discord, the opposite of love, comes about. It is stated in a report:

«أَنَا وَأَتْقِيَاءُ أُمَّتِي بُرَآءُ مِنَ التَّكَلُّفِ»

"I and the pious of my nation are free from being overbearing or burdening others."

One of the righteous said, "If one drops his formality and

burdening, his friendship will last. And one who lessens his needs will have long-lasting love." The signs that one has dropped his formality and has complete friendship are that he does the following four things in his brother's house: he eats in his brother's house, he uses the toilet in his brother's house and he prays and sleeps there. If he does that, his brotherhood has become complete. Furthermore, awkwardness will have been removed and comfort is assured.

8. A brother must pray for his brother and his children. The same good that he prays for himself and his children he should ask for his brother. This is because there is absolutely no difference between the two of them, as the pact of brotherhood has united them. He should pray for him while he is alive or dead, present or absent.

Allâh's Messenger ﷺ said:

«إِذَا دَعَا الرَّجُلُ لأَخِيهِ فِي ظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ: وَلَكَ مِثْلُ ذَلِكَ»

"Whoever prays for his brother behind his back has an angel saying to him, 'And for you the same.'" (*Muslim*)

One of the righteous said; "Where is the likes of the righteous brother? If a person dies, his family is dividing his wealth and enjoying what he left behind. The pious brother is the only one who grieves. He is concerned about what his brother is facing and will face. He prays for him in the darkness of the night. He asks forgiveness for him while he is under layers of earth."

Part Eight

Etiquette Related to Sitting and Gathering

A Muslim's entire life is in submission to the way of Islam. Islam covers every aspect of a person's life, even how a Muslim sits and how he sits among his brethren. A Muslim should adhere to the following manners when sitting and being in a gathering:

1. If the Muslim desires to sit down, he should greet the people at the gathering first. Then he should sit at the end of the gathering. He should not make somebody else stand up and then take his place. Similarly, he should not sit between two people without first getting their permission.

Allâh's Messenger ﷺ said:

«لَا يُقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا أَوْ تَفَسَّحُوا»

"None of you should make a person stand from his place and then take his seat. Instead, the people should spread out or make space." (*Al-Bukhâri* and *Muslim*)

If someone would stand from his place for Ibn Umar, Ibn Umar would not sit in his place. Jabir bin Samurah stated:

"If we came to the gathering of Allâh's Messenger ﷺ, we would sit at the end of the gathering."(*Abu Dawud*)

Allâh's Messenger ﷺ also stated:

«لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا»

"It is not allowed for a person to separate between two people except by their permission."(*Abu Dawud*)

2. If a person stands from his seat and then returns to it, he has

the most right to sit in his seat.

Allâh's Messenger ﷺ said:

«إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ»

"If one of you stands from his place of sitting and then returns, he has the most right to that place."(*Muslim*)

3. A person should not sit in the open space in the middle of a gathering. This is based on Hudhaifah ﷺ statement:

«إِنَّ رَسُوْلَ اللهِ ﷺ لَعَنَ مَنْ جَلَسَ فِىْ وَسَطِ الْحَلْقَةِ»

"Allâh's Messenger ﷺ cursed the one who sat in the open space in the middle of a gathering." (*Abu Dawud*)

4. If a person sits in a gathering, he should adhere to the following etiquette: he should sit quietly and calmly; he should not intertwine his fingers; he should not play with his beard or ring; he should not pick his teeth; he should not pick his nose; he should not spit or grunt often; he should not sneeze or yawn often; he should sit quietly without much movement; his speech should be carefully weighed; he should seek the truth when he speaks; he should not speak much; he should refrain from joking and disputing; he should not speak with amazement concerning his family or children, or of his own achievements, material gains or of his academic achievements, such as poetry and writing; if somebody speaks, he should listen attentively to him; he should not exaggerate in his delight at what he is hearing; nor should he cut off a speaker or request him to repeat his speech, as this harms the speaker.

If a Muslim adheres to these matters, he does so for two reasons. First, he does so in order not to avoid his brethren by his character or actions. This is because it is forbidden to harm a Muslim, as the *Hadith* states:

«اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِّسَانِهِ وَيَدِهِ»

"A Muslim is the one from whose tongue and hand the Muslims are safe."

Second, this will bring about love and closeness from his brothers. And the *Shari'ah* has ordered love and closeness between the brothers.

5. If a person wants to sit in the pathways, he must adhere to the following manners:

1. He must lower his gaze and he must not look at a believing woman who passes by or who might be at her door or on her balcony or looking out her window for some need. Similarly, he should not give an envious look to anyone.

2. He must keep himself from harming anyone who passes by. He must not harm them by his tongue, such as by cursing or reviling them or rebuking them. He must not harm anyone with his hand, such as striking someone or stealing someone's wealth and so forth. He also must not block the path for those needing to pass.

3. He must respond to the greetings of everyone who greets him. This is because responding to the greetings is an obligation. Allâh ﷻ says in the Qur'ân:

﴿ وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ﴾ [النساء : ٨٦]

"When you are greeted with a greeting, respond with what is better than it or (at least) return it equally." (4:86)

4. He must also order what is good concerning what is being neglected in his presence, for he will be held responsible for the things that he witnesses. Furthermore, ordering good is an obligation upon every Muslim— and it becomes specifically obligatory upon him and does not fall from being obligatory until he fulfills it. For example, if the call to pray is given, he must order those he sees to the prayer as that is part of the good that is obligatory. Another example is

if a starving or naked person passes in from of him, it is obligatory upon him to feed or clothe him if he has the ability to do so. If he does not have such ability, he must order others to feed or clothe them. This is because feeding the hungry and clothing the naked are from the good that he must order if they are not being tended to.

5. He must also forbid every evil that he witnesses in front of him. This is because stopping evil, like ordering what is good, is a responsibility upon every Muslim.

Allâh's Messenger ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ»

"Whoever of you who sees an evil must change it."(*Muslim*)

For example, if he sees a person striking another in front of him or stealing from him, in that case, it becomes obligatory upon him to stop that evil and stop the oppressor and criminal to the best of his ability.

6. He also should give guidance and directions for those who seek it from him. If someone cannot find a particular house, road or person, it is obligatory upon him to guide him to that house, road or person if he knows such things. This is all part of the manners of sitting along the paths, such as in front of a house, stores, coffee houses, gardens and public fairways.

Allâh's Messenger ﷺ stated:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ، فَقَالُوْا: مَالَنَا بُدٌّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيْهَا، قَالَ: فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيْقَ حَقَّهَا، فَقَالُوْا: وَمَا حَقُّ الطَّرِيْقِ؟ قَالَ غَضُّ الْبَصَرِ وَكَفُّ الأَذَى وَرَدُّ السَّلَامِ وَالأَمْرُ بِالْمَعْرُوْفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ» وَفِيْ بَعْضِ الرِّوَايَاتِ زِيَادَةٌ «وَإِرْشَادُ الضَّالِ»

"Refrain from sitting in the pathways." They said, "But we

must do so. It is the places where we gather to sit and talk." The Prophet ﷺ then said, "If you must do so, then give the path its rights." They said, "What are the rights of the path?" He said, "Lowering the gaze, refraining from harming, responding to the greetings, ordering the good and eradicating the evil." And in some of the narration, it also says, "and guiding the one who is lost."(*Al-Bukhâri* and *Muslim*)

Also from the manners of a gathering is that one asks Allâh ﷻ for forgiveness upon the conclusion of the gathering. This is to expiate for any type of mistake that took place during the gathering. Whenever Allâh's Messenger ﷺ was about to get up from a sitting or gathering, he would say:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

"Glory be to You, O Allâh, and to You is the Praise. I bear witness that none is worthy of worship except You. I seek Your forgiveness and I repent to You." When he was asked about that, he stated that it was an expiation for what took place during the sitting.(*At-Tirmidhi*)

Part Nine

Etiquette Related to Eating and Drinking

A Muslim considers his food and drink as means to something else. They are not a goal and pleasure in themselves. He eats and drinks in order to keep his body healthy so that he may worship Allâh ﷻ. This is the worship that will make him qualified for the honor of the life and happiness of the Hereafter. He does not eat and drink for the sake of eating and drinking and its desires. Therefore, if he is not hungry, he does not eat. If he is not thirsty, he does not drink. It is narrated that Allâh's Messenger ﷺ said:

«نَحْنُ قَوْمٌ لَا نَأْكُلُ حَتَّىٰ نَجُوعَ، وَإِذَا أَكَلْنَا فَلَا نَشْبَعُ»

> "We are a people who do not eat until we are hungry. And if we eat, we do not eat to our fill."[1]

Thereby, a Muslim must adhere to the manners of eating and drinking that the *Shari'ah* has laid down. These include:

[1] I have not found who narrated this. Perhaps it is a statement of one of the Companions and not that of the Prophet ﷺ. Allâh knows best. [Hence, it would have been best for the author to have deleted it until he could confirm the statement.—JZ]

Etiquette Before Eating

1. A Muslim should try to make his food and drink pure by preparing them from the permissible, pure sources that are free of any taint of the forbidden or doubtful.

Allâh ﷻ has said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ﴾ [البقرة: ١٧٢]

"O you who believe! (in the Oneness of Allâh — Islamic Monotheism)! Eat of the lawful, pure things that We have provided you." (2:172)

The pure things are the lawful things that are free from any filth or being noxious.

2. The intention behind the person's eating should be to strengthen oneself for the purpose of worshipping Allâh and to be rewarded for one's eating and drinking. The permissible act then becomes an act of worship that is rewarded by Allâh ﷻ due to the good intention.

3. The person should wash his hands before eating if they are not clean or if he is not sure that they are clean.

4. The food should be placed on a spread on the floor and not on a table. This makes the act more modest. Anas ؓ, said:

«مَا أَكَلَ رَسُولُ اللهِ ﷺ عَلَىٰ خِوَانٍ وَلا فِي سُكُرُّجَةٍ»

"Allâh's Messenger ﷺ did not eat upon a table or from a platter."(*Al-Bukhâri*)

5. The person should sit to eat in a modest fashion. He should rest on his knees and sit with the top of his feet on the ground (and his body resting on the bottom of his feet). Or he should put his right leg erect and sit upon his left leg, as in the manner that Allâh's Messenger ﷺ would sit. Allâh's Messenger ﷺ said:

«لَا آكُلُ مُتَّكِأً، إِنَّمَا أَنَا عَبْدٌ آكُلُ كَمَا يَأْكُلُ الْعَبْدُ، وَأَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ»

"I do not eat while reclining. Instead, I am a servant, so I eat like a servant eats and I sit like a servant sits."(*Al-Bukhâri*)

6. He should be satisfied by the food that is presented in front of him and he should not find fault with it. If he likes it, he should eat it. If he does not like it, he should leave it. This is based on the statement of Abu Hurairah ﷺ:

«مَا عَابَ رَسُوْلُ اللهِ طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَ، وَإِنْ كَرِهَهُ تَرَكَ»

"Allâh's Messenger ﷺ never found fault with any food. If he desired it, he would eat it. If he disliked it, he would leave it."(*Al-Bukhâri*)

7. A person should eat along with others, either a guest, family member, son or daughter or servant. This is based on this *Hadith*:

«اجْتَمِعُوْا عَلَى طَعَامِكُمْ يُبَارَكْ لَكُمْ فِيْهِ»

"Eat your food together, for you will thereby be blessed in it."(*Ahmad*)

Etiquette While Eating

1. The person should begin his eating by saying, "In the name of Allâh."

Allâh's Messenger ﷺ stated:

«إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللهِ تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللهِ تَعَالَى فِيْ أَوَّلِهِ فَلْيَقُلْ: بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ»

"If any of you is about to eat, he should mention the name of Allâh. If he forgets to mention the name of Allâh at the beginning, he should say, 'In the name of Allâh over the beginning and the ending.'"(*Abu Dawud*)

2. He should end his meal with the praises of Allâh.

Allâh's Messenger ﷺ also said:

«مَنْ أَكَلَ طَعَامًا وَقَالَ: الْحَمْدُ للهِ الَّذِيْ أَطْعَمَنِيْ هَذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

"If a person eats any food and then says, 'Praise be to Allâh who fed me this and provided for me without any strength or power on my part,' all of his previous sins will be forgiven."(*At-Tirmidhi*)

3. The person should eat with three fingers of his right hand. He should take small portions and chew them well. He should eat the food that is close to him and not take from the middle of the plate. Allâh's Messenger ﷺ told Umar bin Salamah:

«اَلْحَمْدُ للهِ الَّذِيْ أَطْعَمَنِيْ هَذَا. . . . .»

"O young man, mention the name of Allâh, eat with your right hand and eat from what is close to you."(*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«اَلْبَرَكَةُ تَـنْزِلُ وَسَطَ الطَّعَامِ، فَكُلُوْا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوْا مِنْ وَسَطِهِ»

"The blessings descend from the middle of the food. So eat from the edges and do not eat from the middle."(*Al-Tirmidhi*)

4. A Muslim should chew his food well and he should lick the plate before he wipes it with a napkin or washes it with water. This is based on the Prophet's statement:

«إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَمْسَحْ أَصَابِعَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا»

"When one of you eats, he should not wipe his fingers until he licks them or has them licked."(*Al-Bukhâri* and *Muslim*)

Jabir ﷺ stated that Allâh's Messenger ﷺ ordered the fingers and plates be licked clean. He also said:

«إِنَّكُمْ لَا تَدْرُوْنَ فِيْ أَيِّ طَعَامِكُمُ الْبَرَكَةُ»

"You do not know in which part of your food lies its blessing."(*Muslim*)

5. If a person drops some food, he should remove the dirt from it and eat it.

Allâh's Messenger ﷺ stated:

«إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا، وَلْيُمِطْ[يُنَحِّ] عَنْهَا الأَذَى وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ»

"If a morsel of food falls from any of you, he should take it and wipe it clean of any dirt and then eat it. He should not leave it for the Satan."(*Muslim*)

6. A Muslim should not blow over hot food; instead, he should wait until it cools down. He also should not blow into a glass of water while drinking from it. Instead, he should breathe three times outside of the vessel. Anas ﷺ narrated that Allâh's Messenger ﷺ would breathe three times while drinking (*Al-Bukhâri* and *Muslim*)

Abu Saeed ﷺ narrated that Allâh's Messenger ﷺ forbade

blowing into a drink. (*Al-Bukhâri* and *Muslim*)

Ibn Abbas رضي الله عنهما narrated that Allâh's Messenger ﷺ forbade breathing into a drinking vessel or blowing into it. (*At-Tirmidhi*)

7. A Muslim should avoid eating to his fill or overeating. Allâh's Messenger ﷺ said:

   «مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنِهِ، حَسْبُ ابْنِ آدَمَ لُقَيْمَاتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ لَمْ يَفْعَلْ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ»

   "A human does not fill any container worse than his stomach. It is enough for a human to have some morsels to strengthen his back (keep his back straight). If he must eat more, then it should be one-third of his stomach for food, one-third for drink and one-third for breathing." (*Ahmad*)

8. Food and drink should be served first to the eldest in the gathering. Then it should go to those on the right. Allâh's Messenger ﷺ said:

«كَبِّرْ كَبِّرْ»

"(Begin with) the eldest, the eldest."

That is, one should begin with the eldest at the gathering. However, ﷺ asked permission of Ibn Abbas رضي الله عنهما to pass a drink to the older people who were on his left. Ibn Abbas رضي الله عنهما was on his right and the older people were on the Prophet's left. The fact that he asked permission of Ibn Abbas رضي الله عنهما shows that the one on the right should be given first. Indeed, in another *Hadith*, Allâh's Messenger ﷺ said:

«الأَيْمَنَ فَالأَيْمَنَ»

"(Begin with) those on the right, and those on the further

right." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«سَاقِي الْقَوْمِ آخِرُهُمْ»

"The one who gives drink to the people should be the last of them," that is, the last of them to drink." (*Ahmad*)

9. A person should not begin to take food or drink if there is someone else present who should go before him, such as an older person or a virtuous person. This is considered impolite behavior. The person may then be thought of as greedy. A poet once said, "If the hands are stretched to the food, I will not be the quickest among them as the greediest of the people is the quickest among them."

10. He should not burden his friend or companion by making them tell him, "Eat." Instead, he should eat what he needs to eat without shyness or trying to be shy. In that case, he troubles his companion or guest and it may also be a type of acting for show, which is forbidden.

11. He should be compassionate with his eating companion. He should not try to eat more than him. This is especially true if there is not much food. In that case, he may be eating the food that someone else has a right to.

12. He should not look at his companions while he is eating. He should not watch them, such that they may become shy because of him. Instead, he should lower his gaze to the food that he is around him. He should not look at them as this might harm them and may make them mad, in which case he would be sinful.

13. He should not do anything that the others generally consider gross behavior. He should not shake his hand off over the plate. He also should not put his head close to the food such that if something falls from his mouth, it will land in the

people's food. Similarly, if he bit off a part of his bread, he should not put the rest of that bread back into the food. He also should not discuss disgusting things while eating. In that way, he might harm one of his companions and it is forbidden to harm a Muslim.

14. When he eats with poor people, he should give them preference over himself. When he eats with his brethren and friends, there should be friendliness and happiness. When he eats with people of rank and respect, he should eat with the proper manners and respect.

Etiquette After Eating

1. The person should stop eating before he becomes full, thereby following the example of Allâh's Messenger ﷺ. This will keep him from suffering debilitating indigestion and gluttony that takes away one's intelligent thinking.

2. The person should lick his hand and then wipe it or wash it. It is best and preferred to wash it.

3. He should pick up whatever has fallen from his food while eating, as he has been exhorted to do. This is an act of thankfulness for one's bounties.

4. He should floss between his teeth and rinse his mouth in order to clean his mouth. This is because he uses his mouth to remember Allâh ﷻ and talk to his brothers. Furthermore, cleaning the mouth will keep the teeth healthy.

5. He must praise Allâh ﷻ after eating or drinking. If he drank milk, he should say:

«اَللَّهُمَّ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَزِدْنَا مِنْهُ»

"O Allâh, bless us in what You have provided for us and increase it for us." (*Abu Dawud*)

If he breaks his fast at a people's place, he should say:

«أَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ»

"May the fasting break their fast with you, may the pious eat your food and may the angels invoke blessings for you."(*Abu Dawud*)

Part Ten

Etiquette Related to Hosting

A Muslim believes that it is obligatory to be generous to a guest and to give him what he needs.

Allâh's Messenger ﷺ stated:

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ»

"Whoever believes in Allâh and the Last Day should be generous to his visiting guest." (*Al-Bukhâri* and *Muslim*)

Allâh's Messenger ﷺ also said:

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ، قَالُوا: وَمَا جَائِزَتُهُ؟ قَالَ يَوْمُهُ وَلَيْلَتُهُ، وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ»

"Whoever believes in Allâh and the Last Day should be generous to his guest. His *Jaizah*[1] (special gift) is one day and night. He is to be entertained for three days. Whatever is beyond that is an act of charity."

Therefore, when it comes to hospitality, the Muslim adheres to the following manners.

---

[1] [There is a difference of opinion concerning the meaning of this phrase. The strongest meaning seems to be that the guest should be given the best type of food on the first day and night and then after that he eats what the host would usually eat. See Ahmad ibn Hajr, *Fath al-Bari bi Sharh Sahih Al-Bukhari* (Makkah: Maktab al-Tijariyah, 1993), vol. 12, p. 166. Furthermore, that first day is considered one of the three days mentioned by the Prophet ﷺ in this *Hadith*. Hence, the total is three days.—JZ]

Etiquette Related to Hosting

1. A Muslim should only invite the pious and avoid the evil-doers and wicked folk. Allâh's Messenger ﷺ said:

   «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ»

   "Do not be a companion except to a believer and let only the pious eat your food." (*Abu Dawud*)

2. A Muslim should not just invite the rich to the exclusion of the poor. Allâh's Messenger ﷺ said:

   «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى إِلَيْهَا الأَغْنِيَاءُ دُونَ الْفُقَرَاءِ»

   "The worst food is the food of a feast in which the rich were invited and not the poor." (*Al-Bukhâri* and *Muslim*)

3. A Muslim should not be inviting others for the sake of show and boasting. Instead, he should do it in imitation of Allâh's Messenger Muhammad ﷺ and the Prophets before him, such as Allâh's Messenger Abraham عليه السلام, who was known as "*Abu al-Dhaifan* (Father of the two guests)." He also should have the intention to bring happiness to the believers and spread joy and good feelings in the hearts of the brothers.

4. He should not invite anyone he knows who will disrupt the gathering or harm any of those present. This is in order to avoid harming a Muslim, which is a forbidden act.

Etiquette Related to Responding to an Invitation

1. The invited guest should respond positively to the invitation and only excuse himself if he has a real excuse. (He should, for example, excuse himself) if he hears that some harm may come to his religion or bodily person if he attends the gathering. This etiquette is based on the *Hadith*:

«مَنْ دُعِيَ فَلْيُجِبْ»

"If a person is invited, he should respond positively." (*Muslim*)

Allâh's Messenger ﷺ also said:

«لَوْ دُعِيتُ إِلَى كُرَاعِ شَاةٍ لأَجَبْتُ، وَلَوْ أُهْدِيَ إِلَيَّ ذِرَاعٌ لَقَبِلْتُ»

"If I were invited to take part in a meal consisting of the shoulder of a sheep, I would do so. If I were presented a foreshank as a present, I would accept it." [1]

2. The person invited should not discriminate between being invited by a poor person or a rich person. Not responding to the invitation from a poor person will break that poor person's heart. Furthermore, it is a kind of arrogance; and arrogance is abominable. It is narrated that al-Hasan bin Ali passed by a group of poor people who had spread out some bread crumbs on the ground that they were eating from. They said to him, "Welcome to the lunch, O son of the daughter of Allâh's Messenger ﷺ." He replied:

«إِنَّ اللهَ لَا يُحِبُّ الْمُتَكَبِّرِينَ»

"Yes. Verily, Allâh does not love the arrogant."

So he got down from his mule and ate with them.

[1] (With a slight difference in wording, this is recorded by Al-Bukhari.—JZ)

3. The invited person also should not distinguish between an invitation that is close by or one that is farther away. If he has been given two invitations, he should respond to the one he received first and apologize to the latter.

4. The invited person should attend the invitation even if he is fasting. If the host would be pleased by his breaking his fast, he should break his fast. This is because making the heart of a believer happy is an act that takes one closer to Allâh. Otherwise, the invited person should pray for what is best for his host. Allâh's Messenger ﷺ said:

«إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ - يَدْعُ - وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ»

"If one of you is invited, he should respond. If he is fasting, he should pray for the person. If he is not fasting, he should eat." (*Muslim*)

Allâh's Messenger ﷺ also said:

«تَكَلَّفَ لَكَ أَخُوكَ وَتَقُولُ: إِنِّيْ صَائِمٌ؟»

"Your brother has gone to trouble for you and you say, 'I am fasting'"? (*Al-Bukhâri*)

5. The invited person should respond to the invitation with the intention of honoring his brother Muslim so that he may be rewarded for his act. This is based on this *Hadith*:

«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَّا نَوَى»

"Every action is but based on its intention and for every one has what he intended." (*Al-Bukhâri* and *Muslim*)

The pious intention can turn a permissible act into an act of obedience to Allâh by which the believer is rewarded.

Etiquette Related to the Gathering

1. The invited guest should not trouble or agitate his host by making the host wait a long time for him. He also should not come early and surprise the people before they are ready for him. In both cases, he is harming his host.

2. The guest should not enter with prominence but, instead, he should enter modestly. If the host points for him to sit in a specific place, he should sit there and not leave it.

3. The host should bring the food quickly for the guest. This is part of honoring or being generous to the guest. The *Shari'ah* has ordered that the guest be honored and treated generously in the *Hadith*:

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ»

"Whoever believes in Allâh and the Last Day should treat his guest generously." (*Al-Bukhâri* and *Muslim*)

4. The host should not move quickly to remove the food before the people have removed their hands from the food and all of them have finished eating.

5. The host should offer the guest what is sufficient for him. To offer too little is impolite and bad manners. The same is true for offering too much. Both of these extremes are blameworthy.

6. If a person visits another person, he should not stay with him for more than three days, unless the host insists that he stays for a longer period. If the guest is going to leave, he should take the host's permission for leaving.

7. The host should accompany the guest until he leaves the house. This was the practice of the Pious Forefathers of Islam. This is part of being generous to one's guest that is ordered by Islamic Law.

8. The guest should leave in a pleasant and happy state, even if there were some shortcomings in the hosting. This behavior is part of the good characters and manners by which a person can reach the level of those who fast and pray at night often.

9. A Muslim should have three beddings: one for himself, one for his wife and a third for his guest. More than three is prohibited. This is based on the Prophet's statement:

«فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لِلْمَرْأَةِ وَفِرَاشٌ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ»

"(There should be) bedding for the man, bedding for the wife and bedding for the guest. The fourth bedding is for Satan." (*Muslim*)

Part Eleven

Etiquette Related to Traveling

A Muslim views traveling as a necessary part of his life that he cannot do without. The *Hajj*, *Umrah*, *Jihad*, seeking knowledge, trade and visiting his brethren are either mandatory or obligatory parts of his life. Therefore, he is bound to travel. For this reason, the *Shari'ah* has covered the aspects of traveling and its etiquette. Such concern cannot be denied. A pious Muslim must learn these etiquette and apply them in his life.

Rulings Concerning Traveling

1. The prayers that consist of four *Rakats* become two *Rakats* only, while the Sunset Prayer remains at three *Rakats*. This begins as soon as the person leaves the land in which he lives until he returns to it. Unless he intends to stay in the place he is traveling to for four or more days. In that case, he performs the prayer in their regular fashion while he is staying at that locale. Then when he travels back to his home, during the time of actual traveling, he shortens his prayers until he reaches his home. This is based on Allâh's statement:

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ﴾ [النساء: ١٠١]

"And when you (Muslims) travel in the land, there is no sin for you if you shorten your prayer." (4:101)

Anas ﷺ said:

«خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي الرُّبَاعِيَّةَ رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ»

"We went with the Messenger of Allâh ﷺ from Madinah to Makkah and he prayed the four *Rakat* prayers in just two *Rakah* until we returned to Madinah." (*An-Nasai'*)

2. It is allowed to wipe over the leather socks for three days and nights while traveling. Ali ﷺ said:

«جعَلَ لَنَا النَّبِيُّ ﷺ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ لِلْمُسَافِرِ، وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ يَعْنِيْ فِيْ الْمَسْحِ عَلَى الْخُفَّيْنِ»

"Allâh's Messenger ﷺ established for us the limits of three days and nights for a traveler and one day and night for a resident, that is, with respect to wiping (over the socks)." (*Muslim*)

3. It is permissible to make *Tayammum* [1] if water is not available or if it is difficult to get or if it is too expensive. Allâh ﷻ has said:

﴿ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ﴾ [النساء: ٤٣]

"If you are ill or on a journey or one of you comes after answering the call of nature or you have been in (sexual) contact with women and you find no water, then take for yourselves clean earth and rub therewith your faces and hands." (4:43)

4. While traveling, a fasting person is allowed to break his fast. Allâh ﷻ says:

﴿ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾ [البقرة: ١٨٤]

"If any of you is ill or on a journey, the same number (of days in which one has broken the fast should be made up) from other days." (2:184)

---

[1] (*Tayammum* is the ritual cleaning when water is not available. It is described in detail in Al-Sayyid Sabiq, *Fiqh Al-Sunnah* (Indianapolis: American Trust Publications, 1985), vol. 1, pp. 63-68.—JZ)

5. While traveling, it is allowed to pray voluntary prayers while riding on the back of an animal, regardless of the direction one faces. Ibn Umar stated that Allâh's Messenger ﷺ would pray voluntary prayers in whatever direction his camel was facing. (*Al-Bukhâri* and *Muslim*)

6. It is permissible to combine the Noon and Afternoon Prayers or to combine the Sunset and Night Prayers at the time of the earlier prayer if the traveling is taking place. For example, the Noon and Afternoon Prayers are performed at the time of the Noon Prayer. And the Sunset Prayer and the Night Prayer are performed at the time of the Sunset Prayer. Or, one can combine them together at the time of the later prayer. For example, one can delay the Noon Prayer until the beginning of the time of the Afternoon Prayer and then pray them together. And one can delay the Sunset Prayer with the Night Prayer at the time of the Night Prayer. This is based on the statement of Muadh ﷺ:

"We traveled with Allâh's Messenger ﷺ for the Battle of Tabook and he would pray the Noon and Afternoon Prayers together as well as the Sunset and Night Prayers together." (*Al-Bukhâri* and *Muslim*)

Etiquette Related to Traveling

1. The person must first return to their rightful owners anything he has taken wrongfully from anyone or anything that has been left with him as a trust. This is because traveling has a possibility of death to it.

2. The person must prepare his provisions from pure and legal sources. Furthermore, he must leave those people that he is financially responsible for, such as his wife, children or parents, what they need to survive.

3. He must bid farewell to his family, brethren and close friends. He should make the following supplication to those he is saying good-bye to:

«أَسْتودِعُ اللهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ».

"I entrust to Allâh your religion, your trusts and your final deeds."

And they should say to him:

«زَوَّدَكَ اللهُ التَّقْوَىٰ وَغفرَ ذَنْبَكَ وَوَجَّهَكَ إِلَى الْخَيْرِ حَيْثُ تَوَجَّهْتَ»

"May Allâh give you *Taqwa* (God-consciousness) as a provision, forgive your sins and turn you to the direction of good whatever direction you are directed." (*Al-Karaiti*)

Allâh's Messenger ﷺ stated:

«إِنَّ لُقْمَانَ قَالَ: إِنَّ اللهَ تَعَالَىٰ إِذَا اسْتُودِعَ شَيْئًا حَفِظَهُ»

"Luqman said, 'If Allâh is entrusted with something, He preserves it.'" [1]

---

[1] Recorded by *An-Nasai* with a good chain. (This *Hadith* was not recorded by *An-Nasai* in what is known as *Sunan An-Nasai* but he recorded it in *Amal Al-Yaum wa Al-Lailah*. Al-Zubaidi has a lengthy discussion of this *Hadith*. It seems that simply as a statement of the Prophet ﷺ and not necessarily a quote from Luqman, it is an authentic *Hadith*. It has been recorded in this fashion

4. When the person travels he should do so in the company of three or four people, after choosing them based on who is best to travel with. It is said that traveling truly tests and reveals the character of a person. In Arabic, it is called *Safar* because it "reveals" (*Yusfir*) the character of a person.

Allâh's Messenger ﷺ has also said:

«الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ»

"One rider is a devil. Two riders are two devils. Three are an (acceptable) riding party." (*Abu Dawud*)

Allâh's Messenger ﷺ also said:

«لَوْ أَنَّ النَّاسَ يَعْلَمُوْنَ مِنَ الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ»

"If the people knew what I know about traveling alone, no one would ride for a night alone."(*Al-bukhâri* and *Muslim*)

5. The travelers should chose one from their midst to be their leader. He will make decisions for them based on consultation with them. This practice is based on the *Hadith*,

«إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُأَمِّرُوْا أَحَدَهُمْ»

"If three people go out on a journey, they should choose one of them to be their leader."(*Abu Dawud*)

6. Before the person travels, he should perform *Salat al-istakhara* [1] Allâh's Messenger ﷺ exhorted his followers to perform this prayer and he used to teach them this prayer for every matter like he taught them a chapter of the Qur'ân. (*Al-Bukhâri*)

---

by *Ahmad* and graded *Sahih* by Ibn Hajr and Abdul Qadir Al-Arnaut. Al-Albani has also included it in *Sahih Al-Kalim al-Tayib*. See Al-Arnaut's footnotes to Ibn Taimiya, *Al-Kalim*, p. 74; Al-Albani, *Sahih Al-Kalim*, p. 91.—JZ]

[1] [This is the prayer of asking for guidance from Allâh to ensure that the act one is about to undertake is best for him in this life and the Hereafter.— JZ]

7. When the person leaves his house, he should state the following supplication:

«بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ»

"In the name of Allâh. I put my trust in Allâh. There is no power or might except in Allâh. O Allâh, I seek refuge in You from going astray and being led astray, from committing an error or being caused to commit an error and from acting in ignorance or being acted against in ignorance." [1]

Upon riding (or commencing his riding), he should say:

«بِسْمِ اللهِ وَاللهُ أَكْبَرُ، تَوَكَّلْتُ عَلَى اللهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ، مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، سُبْحَانَ الَّذِيْ سَخَّرَلَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُوْنَ، اَللَّهُمَّ إِنِّيْ أَسْئَلُكَ فِيْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوٰى، وَمِنْ الْعَمَلِ مَا تَرْضَى، اَللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِعَنَّا بُعْدَهُ، اَللَّهُمَّ أَنْتَ الصَّاحِبُ فِيْ السَّفَرِ وَالْخَلِيْفَةُ فِي الأَهْلِ وَالْمَالِ، اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ، وَخَيْبَةِ الْمُنْقَلَبِ وَسُوْءِ الْمَنْظَرِ فِي الْمَالِ وَالأَهْلِ وَالْوَلَدِ»

---

[1] [In this passage, the author has combined together the supplications found in two different *Hadith*. The first portion, before the words, "O Allâh, I seek refuge..." is from *Abu Dawud*, *An-Nasai*, *At-Tirmidhi* and *Ibn Hibban*. According to *Al-Arnaut*, it is *Sahih*. Al-Albani also included it in *Sahih Al-Kalim al-Tayib*. (See Al-Arnaut's footnotes to Ibn Taimiya, *Al-Kalim*, p. 38; Al-Albani, *Sahih Al-Kalim*, p. 45.) The second part of the statement is in a *Hadith* recorded by *Abu Dawud*, *At-Tirmidhi*, *An-Nasai* and *Ibn Majah*, with the additional words, "from acting unjustly or being acted against unjustly." Al-Arnaut says it chain is *Sahih* and Al-Albani has included it in *Sahih al-Kalim*. (See Al-Arnaut's footnotes to Ibn Taimiya, *Al-Kalim*, p. 38; Al-Albani, *Sahih Al-Kalim*, p. 45.)—JZ]

"In the name of Allâh and by Allâh. And Allâh is the greatest. I put my trust in Allâh. There is no power or might except in Allâh, the Exalted, the Great. Whatever Allâh wills occurs and whatever He does not will does not occur. Glory be to the One who subjugated this for us, for we could never have done it (by our efforts). And verily, to our Lord we are returning. O Allâh, I ask from You in this journey of ours for piety and righteousness, and for deeds that are pleasing to You. O Allâh, make our journey easy for us and make the distance shortened for us. O Allâh, You are the Companion during travel and also the One who is left behind (to guard) the family and wealth. O Allâh, I seek refuge in You from the hardship of travel, distressful scenery and evil changes to the wealth, wife and child."[1]

8. The person should travel on Thursday, early in the day. Allâh's Messenger ﷺ prayed:

«اَللَّهُمَّ بَارِكْ لأُمَّتِيْ فِيْ بُكُوْرِهَا»

---

[1] [Recorded by *Abu Dawud* and it is *Sahih*. (Once again, the author has combined together *Hadith* and he has not been careful about ascribing them to their proper sources. It seems that the author simply took the text from Al-Ghazali's *Ihya Uloom al-Din* without taking note of the proper narration. Al-Iraqi has a lengthy note to this *Hadith* but he does not mention any narration that begins with words, "In the name of Allâh and by Allâh. And Allâh is the greatest. I put my trust in Allâh. There is no power or might except in Allâh, the Exalted, the Great. Whatever Allâh wills occurs and whatever He does not will does not occur." Even *Al-Tabarani*, in his voluminous *Kitaab Al-Dua*, does not have such a narration. There are narration that mentions, "In the name of Allâh," then, "All praise be to Allâh," followed by, "Glory be to the One who subjugated this for us, for we could never have done it (by our efforts). And verily, to our Lord we are returning." These narration are found in *Abu Dawud, An-Nasai* and *At-Tirmidhi*. This is *Sahih*, as pointed out by Ibn Hajr and Al-Arnaut. (See al-Arnaut's notes to Ibn Taimiya, *Al-Kalim*, p. 75.) As for the remainder of the supplication mentioned above, this has been recorded by Muslim, with a slightly different wording and ending with the words, "wealth and family." Allâh knows best.— JZ]

"O Allâh, bless my Nation in its early hours."[1]

It is also narrated that Allâh's Messenger ﷺ would travel on Thursdays.

9. The traveler should state the *Takbeer* (Allâh is greatest) at every elevated location. Abu Hurairah ﷺ narrated:

A man said to Allâh's Messenger ﷺ, 'I plan to travel, can you please advise me?' He answered:

«عَلَيْكَ بِتَقْوَى اللهِ وَالتَّكْبِيْرِ عَلى كُلِّ شَرَفٍ»

"You must have fear of Allâh and make the *Takbeer* at every elevated location." (*At-Tirmidhi*)

10. If the traveler fears any people, he should say:

«اَللَّهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ»

"O Allâh, we take You as a shield against them and we seek refuge in You from their evil," (*Ahmad*)

As Allâh's Messenger ﷺ used to say.

11. The person should supplicate to Allâh during his traveling. He should ask for the good of this life and the Hereafter. He should do so because the prayer of the traveler is responded to. Allâh's Messenger (ﷺ) stated:

«ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيْهِنَّ: دَعْوَةُ الْمَظْلُوْمِ، وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ»

"Three supplications are responded to without a doubt: the supplication of the oppressed, the supplication of the traveler and the supplication of the father for his son."

[1] [This *Hadith* has been narrated by a number of recorders of *Hadith*, including *Ahmad*, *An-Nasai*, *At-Tirmidhi*, *Abu Dawud* and *Ibn Majah*. According to Al-Albani, it is *sahih*. See Al-Albani, *Sahih al-Jami*, vol. 1, p. 278—JZ]

(*At-Tirmidhi*)

12. When the person stops at a place, he should say:

«أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

"I seek refuge in Allâh's complete word from the evil that has been created." (Muslim)

When night falls, he should say:

«يَا أَرْضُ! رَبِّيْ وَرَبُّكِ اللهُ، إِنِّي أَعُوذُ بِاللهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيْكِ وَشَرِّ مَا خُلِقَ فِيْكِ وَشَرِّ مَا يَدِبُّ عَلَيْكِ، وَأَعُوذُ بِاللهِ مِنْ شَرِّ أَسَدٍ وَأَسْوَدَ، وَمِنْ حَيَّةٍ وَعَقْرَبَ، وَمِنْ سَاكِنِيْ الْبَلَدِ، وَمِنْ وَالِدٍ وَّمَا وَلَدَ»

"O earth, my Lord and your Lord is Allâh. I seek refuge in Allâh from your evil, from the evil that is in you, from the evil that is created in you, and from the evil of what walks upon you. And I seek refuge in Allâh from the evil of the lion and the black serpent, and from the snake and scorpion, and from the inhabitants of the locale and from the begetter and that which is begotten." (*Muslim* and *Ahmad*)

13. If the traveler fears estrangement, he should say:

«سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ رَبِّ الْمَلَائِكَةِ وَالرُّوْحِ، جُلِّلَتِ السَّمٰوَاتُ بِالْعِزَّةِ وَالْجَبَرُوْتِ»

"Glory be to the Master, the Holy, Lord of the angels and Spirit, exalted is the heavens by His Power and Greatness." (*At-Tabrani*)

14. If the person sleeps early in the night, he should spread out his arm. If the person sleeps late in the night, he should keep his arm folded under him, with his head on his palm, in order that he does not have a heavy sleep and misses the *Fajr* Prayer in its proper time.

15. When the traveler comes upon the city, he should say:

«اَللّٰهُمَّ اجْعَلْ لَنَا بِهَا قَرَارًا وَارْزُقْنَا فِيْهَا رِزْقًا حَلَالًا، اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مِنْ خَيْرِ هٰذِهِ الْمَدِيْنَةِ وَخَيْرِ مَا فِيْهَا، وَأَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا»

"O Allâh, make it a resting place for us. Provide for us from it permissible provisions. O Allâh, I ask of You for the good of this city and the good of what it contains. And I seek refuge in You from its evil and the evil of what it contains."

Allâh's Messenger ﷺ used to say that. (1)

16. The traveler should try to return quickly to his family and land as soon as he is finished with his need or business on the trip.

This is because Allâh's Messenger ﷺ stated:

«اَلسَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ - حَاجَتَهُ - مِنْ سَفَرِهِ فَلْيَعْجَلْ إِلَي أَهْلِهِ»

"Traveling is a portion of torment. It keeps one of you from his food, drink and sleep. If any of you is finished with his need of traveling, he should return quickly to his people (or family)."(*Al-Bukhâri* and *Muslim*)

17. When the person returns home, he should say, "Allâh is Greatest" three times and also say:

«آئِبُوْنَ، تَائِبُوْنَ، عَابِدُوْنَ، لِرَبِّنَا حَامِدُوْنَ»

"(We are) returning, repenting, serving our Lord and praising (Him)." This should be done because Allâh's Messenger ﷺ had done this.(*Al-Bukhâri* and *Muslim*)

---

(1) The author does not ascribe this statement to any collection of *Hadith*. This translator has not been able to find this supplication in any book available to him. Perhaps the closest are the *Hadith* (that seem to be weak) discussed in *Al-Hadaad*, vol. 3, pp. 1305-1306. Allâh knows best.—JZ

18. The person should not return to his family at night. Furthermore, he should send a messenger ahead to announce his coming so he does not surprise them by his return. This is part of the guidance of Allâh's Messenger ﷺ.

19. A woman may not travel a distance of a day and night unless she has a *Mahram* (male relative within the prohibited degrees of marriage or her husband) with her. This is because Allâh's Messenger ﷺ said:

«لَا يَحِلُّ لِامْرَأَةٍ تُسَافِرُ مَسِيْرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِيْ مَحْرَمٍ عَلَيْهَا»

"It is not permissible for a woman to go on a journey of a day and night except in the presence of a *Mahram*." (*Muslim*)

Part Twelve

Etiquette Related to Dressing

A Muslim sees that Allâh ﷻ has ordered him to wear clothing in the Verse:

﴿ ۞ يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ﴾ [الأعراف: ٣١]

"O Children of Adam! Take your adornment (by wearing your clean clothes) while praying and going round the Ka'ba, and eat and drink but waste not by extravagance. Certainly, He (Allâh) likes not the extravagant." (7:31)

Clothing are also a bounty from Allâh ﷻ, as He says:

﴿ يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞ ﴾ [الأعراف: ٢٦]

"O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment. And the raiment of righteousness." (7:26)

Another Verse states:

﴿ وَجَعَلَ لَكُمۡ سَرَٰبِيلَ تَقِيكُمُ ٱلۡحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأۡسَكُمۡۚ ﴾ [النحل: ٨١]

"And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence." (16:81)

Allâh ﷻ also says:

﴿ وَعَلَّمۡنَٰهُ صَنۡعَةَ لَبُوسٖ لَّكُمۡ لِتُحۡصِنَكُم مِّنۢ بَأۡسِكُمۡۖ فَهَلۡ أَنتُمۡ شَٰكِرُونَ ﴾ [الأنبياء: ٨٠]

"And We taught him the making of metal coats of mail (for battles), to protect you in fighting. Are you then grateful?" (21:80)

Allâh's Messenger ﷺ also ordered such in his statement:

«كُلُوْا وَاشْرَبُوْا وَالْبَسُوْا وَتَصَدَّقُوْا فِيْ غَيْرِ إِسْرَافٍ وَلَا مَخِيْلَةٍ»

"Eat, drink, dress and give in charity without extravagance or arrogance." (*Al-Bukhâri*)

Therefore, Allâh's Messenger ﷺ made clear what type of clothing is permissible and what is impermissible. He also showed what is preferred to wear and what is disliked. Therefore, a Muslim should adhere to the following etiquette with respect to dress:

1. A Muslim (male) should not wear silk at all, regardless of whether it be on his clothing, headcovering or anything else. This is because Allâh's Messenger ﷺ stated:

«لَا تَلْبَسُوْا الْحَرِيْرَ، فَإِنَّهُ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ»

"Do not wear silk, for the one who wears it in this world will not wear it in the Hereafter." (*Al-Bukhâri* and *Muslim*)

On another occasion, Allâh's Messenger ﷺ held silk in his right hand and gold in his left and said:

«إِنَّ هٰذَيْنِ حَرَامٌ عَلٰى ذُكُوْرِ أُمَّتِيْ»

"These are forbidden for the males of my Nation." (*Abu Dawud*)

Allâh's Messenger ﷺ also said:

«حُرِّمَ لِبَاسُ الْحَرِيْرِ وَالذَّهَبِ عَلَى ذُكُوْرِ أُمَّتِيْ وَأُحِلَّ لِنِسَائِهِمْ»

"Wearing silk and gold have been forbidden for the males of my Nation and permissible for its females."(*At-Tirmidhi*)

2. The person's gown, pants, head covering or cloak should not be so long as to go below the ankles. This is because Allâh's

Messenger ﷺ said:

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فِي النَّارِ»

"What is below the ankles of the waist-cloth is in the Hell-fire." (*Al-Bukhâri*)

Allâh's Messenger ﷺ also said:

«اَلإِسْبَالُ فِيْ الإِزَارِ وَالْقَمِيْصِ وَالْعِمَامَةِ، مَنْ جَرَّ شَيْئًا خُيَلاَءَ لَمْ يُنْظَرْ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

"The one who lengthens the cloak, shirt and turban out of pride will not be looked at (with approval) on the Day of Resurrection." (*An-Nasai*)

Allâh's Messenger ﷺ also said:

«لاَ يَنْظُرُ اللهُ إِلَي مَنْ جَرَّ ثَوبَهُ خُيَلاَءَ»

"Allâh does not look at the one who lowers his gown out of arrogance." (*Al-Bukhâri* and *Muslim*)

3. A Muslim should give preference to white clothing over other colors of clothing, while he believes that every color is permissible.

Allâh's Messenger ﷺ said,

«اِلْبَسُوا الْبَيَاضَ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ»

"Wear white clothing for it is purer and better. And shroud your deceased in (white)." (*An-Nas'ai*)

Al-Bara bin Azib said:

"Allâh's Messenger ﷺ was of medium height. Verily, I saw him wearing a red gown and I have never seen anything more beautiful than it." (*Al-Bukhâri*)

It is also authentically reported that Allâh's Messenger ﷺ wore a green gown and also wore a black turban.

4. A Muslim woman should lower her garment until it covers her feet. She should also lower her head covering from her head such that it covers her neck and chest.

Allâh ﷻ has said:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ﴾ [الأحزاب: ٥٩]

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies." (33:59)

Allâh also says:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ﴾ [النور: ٣١]

"(And tell the believing women to) draw their veils all over their faces, necks and bosoms and not to reveal their adornment except to their husbands, their fathers..." (24:31)

'Aisha رضي الله عنها stated, "May Allâh have mercy on the women of the *Muhajireen* (the women who migrated from Makkah to Madinah). When Allâh revealed the Verse, '(And tell the believing women to) draw their veils all over their faces, necks and bosoms,' they tore apart their thick woolen garments and wore them as head coverings." Umm Salamah رضي الله عنها also stated, "When the Verse was revealed, 'O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies,' the women of the Ansar (the non-immigrant Muslim women of Madinah) went out as if they had crows on their heads due to their garments (covering their heads)."

5. A Muslim male should not wear a ring of gold. Allâh's Messenger ﷺ said about gold and silk:

«إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِيْ»

"These are forbidden for the males of my Nation." (*Abu Dawud*)

Allâh's Messenger ﷺ also said:

«حُرِّمَ لِبَاسُ الْحَرِيْرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِيْ وَأُحِلَّ لِنِسَائِهِمْ»

"Wearing silk and gold have been forbidden for the males of my Nation and permissible for its females." (*At-Tirmidhi*)

Allâh's Messenger ﷺ saw a person wearing a gold ring and he took it off his finger and threw it aside, saying:

«يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِّنْ نَّارٍ فَيَجْعَلُهَا فِيْ يَدِهِ»

"One of you takes a burning coal of fire and puts it on his hand."

After Allâh's Messenger ﷺ left, it was said to the man, "Take your ring and get some benefit from it." He replied, "No, by Allâh, I will never take it after Allâh's Messenger ﷺ had thrown it away." (*Muslim*)

6. There is no harm in a Muslim male having a ring of silver or engraving his name on it to use it as a type of engraving stamp for his letters or books or as a kind of signature. Allâh's Messenger ﷺ used to have a ring of silver that had engraved on it, "Muhammad, Messenger of Allâh" and he used to wear it on the little finger of his left hand. Anas ؓ stated, "The ring of Allâh's Messenger ﷺ was on this" and he pointed to the little finger of his left hand. (*Muslim*)

7. A person should not completely wrap himself with a large garment such that he has no way to get his hands out from the garment. Allâh's Messenger ﷺ has prohibited such a manner of dress. Similarly, a person should not walk in one shoe alone.

Allâh's Messenger ﷺ said:

«لَا يَمْشِ أَحَدُكُمْ فِيْ نَعْلٍ وَاحِدَةٍ، لِيُحْفِهِمَا أَوْ لِيَنْعَلْهُمَا جَمِيْعًا»

"You should not walk in one shoe alone. Either walk barefoot or wear both of them together." (*Al-Bukhâri*)

8. A Muslim man is not allowed to wear the dress of a Muslim woman. Similarly, a Muslim woman is not allowed to wear the dress of a Muslim man.

Allâh's Messenger ﷺ stated:

«لَعَنَ اللهُ الْمُخَنَّثِيْنَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ»

"Allâh curses the effeminate men and the masculine women."(*Al-Bukhâri*)

He ﷺ also said:

«لَعَنَ اللهُ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ، كَمَا لَعَنَ الْمُتَشَبِّهِيْنَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»

"Allâh curses the man who wears women's clothing and the women who wears man's clothing. He also curses the men who imitate women and the women who imitate men." (*Al-Bukhâri*)

9. When a person is putting on his shoes, he should begin with the right. And when he is taking them off, he should take off the left first. This is based on the Prophet's statement:

«إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنٰى، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ لِتَكُوْنَ الْيُمْنٰى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ»

"If one of you is putting on his shoes, let him begin with the right. And when he takes them off, he should begin with the left." (*Al-Bukhâri* and *Muslim*)

So the right is the first on to be put on and the last to be taken off.

10. When a person puts on any clothing, he should begin from

the right. 'Aisha رضي الله عنها stated:

«كَانَ رَسُوْلُ اللهِ ﷺ يُحِبُّ التَّيَمُّنَ فِيْ شَأْنِهِ كُلِّهِ فِيْ تَنَعُّلِهِ وَتَرَجُّلِهِ وَطُهُوْرِهِ»

"Allâh's Messener ﷺ loved to begin with the right in all his matters, in putting on his shoes, in combing his hair and in purifying himself." (*Muslim*)

11. Upon wearing a new gown or any new clothing, the person should say:

«اَللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيْهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَمَا صُنِعَ لَهُ، وَأَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّمَا صُنِعَ لَهُ»

"O Allâh, to You is the Praise. You are the One Who clothed me by it. I ask You for its good and the good of what it was made for. And I seek refuge in You from its evil and the evil of what it was made for." (*Abu Dawud*)

12. A Muslim should pray for his brother Muslim when he sees him wearing new clothes by saying,

«أَبْلِ وَأَخْلِقْ»

"May you wear it until it disintegrates and falls apart (that is, for a long, blessed time)." (*Al-Bukhari*)

Allâh's Messenger ﷺ made that supplication when he saw Umm Khalid رضي الله عنها wearing new clothing. (*Al-Bukhari*)

Part Thirteen

Etiquette Related to the Natural Acts of Cleanliness [1]

As a Muslim, the person must restrict his actions according to the teachings of the Book of his Lord and the *Sunnah* of his Prophet ﷺ. It is by the light of these two sources that he must live. All of the affairs of his life are performed according to their guidance.

Allâh ﷻ has said in the Qur'ân:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب: ٣٦]

"It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision." (33:36)

Allâh also says:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٧]

"Whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from." (59:7)

Furthermore, Allâh's Messenger ﷺ said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ»

"None of you truly believes until his desires are subservient to what I have brought." [2]

---

[1] (There is a difference of opinion concerning the exact meaning of *Al-Fitra*, translated here as, "natural acts of cleanliness." Perhaps one of the best interpretations is that these are the acts that have been passed on by all of the Prophets to the point that it has become "natural" for mankind to follow them.—JZ)

[2] Al-Nawawi in the Forty Hadith. He said, "It is a *Hasan sahih Hadith* that we have narrated in the book *Al-Hujjah*." (It is not acceptable to ascribe a *Hadith* to a work like al-Nawawi's *Forty Hadith*. One must ascribe the Hadith to the source works that contain the chains of the Hadith. This particular Hadith is

Allâh's Messenger ﷺ also said:

«مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever performs a deed that is not in accord with our affair shall have it rejected."(*Al-Bukhâri* and *Muslim*)

Therefore, A Muslim must adhere to the following etiquette with respect to the natural acts of cleanliness that are confirmed from Allâh's Messenger ﷺ. Allâh's Messenger ﷺ said:

«خَمْسٌ مِّنَ الْفِطْرَةِ: الاِسْتِحْدَادُ وَالْخِتَانُ وَقَصُّ الشَّارِبِ وَنَتْفُ الإِبِطِ وَتَقْلِيمُ الأَظْفَارِ»

"Five acts are from the natural acts (of purity): shaving the pubic hairs, circumcision, clipping the mustache, removing the underarm hairs and trimming the nails." (*Al-Bukhâri* and *Muslim*)

---

recorded by Ibn Abu Asim, al-Baghawi in *Sharh al-Sunnah*, al-Khateeb al-Baghdadi in *Tarikh Baghdad* and others. Although it is a well-known Hadith, due to it being in al-Nawawi's forty Hadith, it is a weak Hadith. For details concerning the Hadith, see Fauzi Ibn Abdullah Ibn Muhammad, *al-Adhwa al-Samawiyah fi Takhreej Ahadeeth al-Arbaeen al-Nawawiya* (Amman, Jordan: al-Maktabah al-Islamiyah, 1413), pp. 224-225.—JZ)

Etiquette related to other Natural Acts of Cleanliness

1. Concerning circumcision: It is the removal of the outer skin that covers the male sexual organ. It is preferable for this to be done on the seventh day after birth, since Allâh's Messenger ﷺ circumcised both Hasan and Husain, the sons of Fatima and Ali رضي الله عنهم, on the seventh day. (*At-Tabarani*)

   There is no harm if the circumcision is delayed until just prior to the age of puberty. It is narrated that Ibrahim circumcised himself at the age of eighty. (*Al-Bukhâri* and *Muslim*) It is also narrated from Allâh's Messenger ﷺ that when a man would embrace Islam at his hands, he would say, "Remove the hair from the time of unbelief and get circumcised." (*Ahmad*)

2. Trimming the mustache: The Muslim should trim the hairs of his mustache that fall beyond his lips. As for his beard, he should leave it to grow fully until it covers his face. Allâh's Messenger ﷺ stated:

   «جُزُّوا الشَّوارِبَ وَأَرْخُوا اللِّحٰى، خَالِفُوا الْمَجُوسَ»

   "Trim the mustache and allow the beard to grow fully. Be different from the Magians." (*Muslim*)

Allâh's Messenger ﷺ also said:

«خَالِفُوا الْمُشْرِكِيْنَ، أَحْفُوا الشَّوَارِبَ وَاعْفُوا اللِّحٰى»

"Be different from the polytheists: trim the mustache and leave the beard." (*Al-Bukhâri* and *Muslim*)

This means that the beard should be left to grow and become large. Based on this, it is forbidden to shave it. The person also must avoid *al-Qaza'*, wherein one shaves part of the head and leaves the remainder unshaved. Ibn Umar رضي الله عنه said:

«نَهٰى رَسُوْلُ اللهِ ﷺ عَنِ الْقَزَعِ»

"Allâh's Messenger ﷺ forbade *Al-Qaza'*." (*Al-Bukhari* and *Muslim*)

Similarly, a Muslim must avoid dying his hair with a black dye. When the father of Abu Bakr was brought to Allâh's Messenger ﷺ, on the day of the conquest of Makkah, his hair was filled with gray hairs.

Allâh's Messenger ﷺ said:

«مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ»

"Take him to one of his wives and change this, but avoid black (coloring)." (*Al-Bukhâri* and *Muslim*)

Dying with *henna* or the *Katam* plant is permissible and good.

If a Muslim allows his hair to grow and does not cut it, he should treat it properly by using oil and parting it.

Allâh's Messenger ﷺ stated:

«إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَّا نَوَى»

"Whoever has (plenty of hair) should honor it (by treating it properly)." (*Abu Dawud*)

4. The Muslim should pluck out the hairs from his armpit. If he is not able to pluck them out, he should shave them or apply limestone to remove them.

5. Cutting the finger and toe nails: It is preferred to begin with the right hand and then do the left hand, followed by the right foot and then the left foot. This is because Allâh's Messenger ﷺ loved to begin with the right in such matters. (*Al-Bukhâri* and *Muslim*)

A Muslim should perform all of these acts with the intention of following the example of Allâh's Messenger ﷺ. In this way, he will get the reward of following the example of Allâh's Messenger ﷺ and living according to his *Sunnah*. For, verily, every act is according to its intention and for everyone is what he intended.

Part Fourteen

Etiquette Related to Sleeping

A Muslim views sleep as a great blessing that Allâh ﷻ has bestowed on His servants, in light of the Verse:

﴿ وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾ [القصص: ٧٣]

"It is out of His Mercy that He has put for you night and day that you might rest therein (during the night) and that you may seek of His bounty (during the day), and in order that you may be grateful." (28:73)

Allâh ﷻ also says:

﴿ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴾ [النبإ: ٩]

"And (We) have made your sleep as a thing for rest." (78:9)

Resting during the hours of the night after working and moving about during the day helps refresh the body and allows it to revive itself such that it can fulfill its responsibilities for which Allâh ﷻ has created it. Therefore, every Muslim must give thanks for this blessing. He should also adhere to the following etiquette related to his sleep:

1. He should not delay going to sleep after the Night Prayer unless there is some necessity to do so, such as studying knowledge, discussing with a guest or having companionship with his family. Abu Barzah narrated that Allâh's Messenger ﷺ disliked sleeping before the Night Prayer and talking afterwards. (*Al-Bukhâri* and *Muslim*)

2. The person should do his best to make sure he is in a state of ablution when he goes to sleep. Allâh's Messenger ﷺ told Al-Bara bin Azib ؓ:

«إِذَا أَتَيْتَ مَضْجِعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ»

"When you come to your bed, make ablution, the same ablution as the ablution for prayer." (*Al-Bukhâri* and *Muslim*)

3. A Muslim should begin sleeping on his right side and lay on his right side. There is no harm if he changes to his left side afterwards. Allâh's Messenger ﷺ said to Al-Bara ؓ:

«إِذَا أَتَيْتَ مَضْجِعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ»

"When you come to your bed, make ablution, the same ablution as the ablution for prayer. Then lie down on your right side." (*Al-Bukhâri* and *Muslim*)

He ﷺ also said:

«إِذَا أَوَيْتَ إِلَى فِرَاشِكَ وَأَنْتَ طَاهِرٌ فَتَوَسَّدْ يَمِينَكَ»

"When you go to your bed while in a state of purity, lie down on your right side." (*Abu Dawud*)

4. The person should not sleep while lying on his stomach, neither during the daytime or nighttime. It has been narrated that Allâh's Messenger ﷺ said:

«إِنَّهَا ضِجْعَةُ أَهْلِ النَّارِ»

"It is the way of lying down (sleeping) of the People of the Fire." (*Ibn Majah*)

In another *Hadith*, he stated:

«إِنَّهَا ضِجْعَةٌ لَا يُحِبُّهَا اللهُ عَزَّوَجَلَّ»

"It is a way of lying down that is not loved by Allâh."(*Ibn Majah*)

5. The person should recite any of the following words of remembrance of Allâh ﷻ and supplications:

A. He should say:

«سُبْحَانَ اللهِ ٣٣ مرة، الْحَمْدُ للهِ ٣٣مرة ، اللهُ أَكْبَرُ ٣٣ مرة»

"Glory be to Allâh, all praises be to Allâh and Allâh is the Greatest," thirty three times each. Then he should say:

«لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"There is no one worthy of worship except Allâh, the One, Who has no partner. To Him is the Dominion and the Praise. And He has power over all things."

This is based on the *Hadith* in which Ali and Fatimah رضي الله عنهم had asked Allâh's Messenger ﷺ for a servant to help them in the house and he told them:

"Shall I not show you something that is better than what you have asked for? When you go to your beds, glorify Allâh thirty-three times, praise Him thirty-three times, and extol His greatness thirty-four times. This is better for the two of you than a servant." (*Al-Bukhâri* and *Muslim*)

B. The person should recite *Surah Al-Fatiha* and the first few Verses of *Surah Al-Baqara*, until the ending of the fifth Verse.[1] He should also recite the Verse of the Throne (2:255) (as per Hadith — *Al-bukhâri*) and the last Verses of *Surah Al-Baqara*, from Verse number 284 to the end (as per Hadith — *Al-Bukhâri* and *Muslim*) Exhortation to recite these are found in some narration.

C. The last statement he should make is the following supplication recorded from Allâh's Messenger (ﷺ):

«بِاسْمِكَ اللَّهُمَّ وَضَعْتُ جَنْبِي، وَبِاسْمِكَ أَرْفَعُهُ، اللَّهُمَّ إِنْ أَمْسَكْتَ نَفْسِي فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ

(1) [This author has not been able to find support for either of these practices in any of the books he has checked. Allâh knows best.—JZ]

مِنْ عِبَادِكَ اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لا إِلٰهَ إِلا أَنْتَ، رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ»

"In Your name, my Lord, I have laid on my side and in Your name, I raise it. O Allâh, if You take and keep my soul, forgive it. And if You send it back (to this body), guard it as You guard the pious of Your servants. O Allâh, I have submitted myself to You and have entrusted my affairs to You and have committed by back to You. I seek Your forgiveness and I repent to You. I have believed in the book that You revealed and in Your Messenger that You have sent.[1] Forgive me for my earlier and later deeds, what I have done secretly and in open, and for the sins that You are more knowledgeable of than I. You are the Prceeder and the One who comes Afterward. There is none worthy of worship but You. O my Lord, protect me from Your punishment on the day You resurrect Your servants." (*Al-Bukhâri, Muslim* and *Abu Dawud*)

D. If the person wakes from his sleep during the night, he should say:

«لا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلا قُوَّةَ إِلَّا بِاللهِ»

(1) [This is a different *Hadith* than the previously referred to *Hadith*. This second portion is close but not exactly the correct wording as found in *Sahih Al-Bukhari*, *Sahih Muslim* and numerous other works. The correct wording may be found in Muhammad Muhsin Khan, trans., *Summarized Sahih Al-Bukhari* (Riyadh: Maktaba Dar al-Salaam, 1994), p. 973.—JZ]

"There is none worthy of worship except Allâh, the One, without any partner. For Him is the dominion and for Him is the Praise. He has power over all things. Glory be to Allâh. All praise be to Allâh. There is none worthy of worship except Allâh. Allâh is the greatest. There is no power or might except in Allâh."

Then he should make any supplication he wishes, as such a supplication will be responded to. (In the above referred to *Hadith*,) Allâh's Messenger ﷺ said: "Whoever wakes up during the night and says upon wakening, '(The above mentioned words,)' and then supplicates, it will be responded to."(*Al-Bukhâri*)

If he gets up, makes ablution and prays, his prayer is accepted. Or he says:

«لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ اللَّهُمَّ أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ، اَللَّهُمَّ زِدْنِي عِلْمًا وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ»

"There is none worthy of worship except You. Glory be to You. O Allâh, forgive my sins. I ask You for Your mercy. O Allâh, increase my knowledge and do not allow my heart to stray after You have guided me. And grant me mercy from Yourself. Verily, You are the Bestower."

6. During the morning time, he should make the following supplications:

a. When he wakes up and before he gets up from his bed, he should say:

«اَلْحَمْدُ لِلّٰهِ الَّذِىْ أَحْيَانَا بَعْدَ مَاأَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ»

"Praise be to Allâh who gave us life after our death. And to Him is the resurrection."(*Al-Bukhâri*)

b. The person should look towards the sky and recite the last

ten Verses of *Surah Ali-Imran*, if he is getting up to pray the late night prayer. Ibn Abbas ﷺ stated: "I spent the night in my maternal aunt Maimuna's house, the wife of Allâh's Messenger ﷺ.He (ﷺ) got up after one half of the night or a little before or a little after. He woke up and wiped the sleep from his face with his hand. Then he recited the last ten Verses of *Surah Âl-'Imrân*. Then he got up and went to a hanging water skin and made ablution from it— an excellent ablution. Then he stood and prayed." (*Al-Bukhâri* and *Muslim*)

c. The person should say the following four times:

«اَللَّهُمَّ إِنِّي أَصْبَحْتُ بِحَمْدِكَ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ»

"O Allâh, I have reached the morning by Your praise. I call upon You, the bearers of Your Throne, Your angels and all of Your creation to bear witness that You are Allâh, there is none worthy of worship except You and Muhammad is Your servant and Your Messenger."

Allâh's Messenger ﷺ said: "If a person says that once, Allâh will release one-fourth of him from the Fire. If he says it three times, Allâh will release three-fourths of him from the Fire. And if he says it four times, Allâh will release him from the Fire." (*Abu Dawud*)

d. When he puts his foot on his doorstep while leaving his house, he should say:

«بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

"In the name of Allâh. I put my trust in Allâh. There is no power or might except in Allâh."

Allâh's Messenger ﷺ said: "If the servant says that, it will be

said to him, 'You have been guided and sufficed.'"(*Al-Tirmidhi*)

e. As he leaves his doorstep, he should say:

«اَللَّهُمَّ إِنِّيْ أَعُوْذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ»

"O Allâh, I seek refuge in You from going astray and being led astray, from committing an error or being caused to commit an error and from acting in ignorance or being acted against in ignorance." (*Abu Dawud*)

This is based on Umm Salama's statement, "The Messenger of Allâh ﷺ never left my house except that he would look towards the sky and say:

"O Allâh, I seek refuge in You from going astray and being led astray..."

Translator's References

Al-Albani, Muhammad Nasir Al-Deen. *Adaab Al-Zafaaf.* Amman, Jordan: Al-Maktabah al-Islamiyah. 1409 A.H.

Dhaeef al-Jami al-Sagheer. Beirut: Al-Maktab al-Islami. 1988.

Dhaeef Sunan Abu Dawud. Beirut: Al-Maktab al-Islami. 1991.

Dhaeef Sunan bin Majah. Beirut: Al-Maktab al-Islami. 1988.

Irwa al-Ghaleel. Beirut: Al-Maktab al-Islami. 1979.

Sahih al-Jami al-Sagheer. Beirut: Al-Maktab al-Islami. 1986.

Sahih al-Kalim al-Tayyib. Kuwait: Revival of Islamic Heritage Society. n.d.

Sahih Sunan Abi Dawud. Riyadh: Maktab Al-Tarbiyah li-Duwal al-Khaleej. 1989.

Sahih Sunan ibn Majah. Riyadh: Maktab Al-Tarbiyah al-Arabi li-Daul al-Khaleej. 1986.

Al-Adhami, Mustafa, ed. *Sahih bin Khuzaima.* Beirut: Al-Maktab al-Islami. 1975.

Al-Arnaut, Shuaib. ed. *Al-Ihsaan fi Taqreeb Sahih bin Hibban.* Beirut: Muasasat al-Risalah. 1988.

Al-Arnaut, Shuaib, et Al., *Musnad Al-Imam Ahmad.* Beirut: Muasasat al-Risalah, 1996.

Al-Ghazali, Abu Hamid. *Ihya Uloom Al-Din.* Beirut: Dar al-Marifah. n.d.

Al-Hadaad, Mahmood, ed., *Takhreej Ahadeeth Ihyaa Uloom al-Deen.* Riyadh: Dar al-Aasimah li-l-Nashr. 1987.

Ibn al-Jauzi, Abdul Rahman. *Al-Ilal al-Mutanaahiya fi al-Ahadith al-Waahiya.* Beirut: Dar al-Kutub al-Ilmiya. 1983.

Ibn Hajr, Ahmad. *Fath Al-Bari bi Sharh Sahih Al-Bukhari.*

Makkah: Maktab al-Tijariyah. 1993.

Ibn Muhammad, Fauzi bin Abdullah. *Al-Adhwa al-Samawiyah fi Takhreej Ahadeeth al-Arbaeen al-Nawawiya.* Amman, Jordan: al-Maktabah al-Islamiyah. 1413.

Ibn al-Qayyim, Abu Bakr. *Tuhfat al-Maudood bi-Ahkaam al-Maulood.* Kuwait: Jamiat Ihya al-Turath. 1996.

Ibn Taimiya, Ahmad. *Al-Kalim al-Tayyib.* Abdul Qadir al-Arnaut, ed. Damascus: Maktaba Dar al-Bayaan. 1979.

Majmuat Fatawa Shaikh al-Islam Ibn Taimiya. Riyadh: Dar al-Ifta. n.d.

Al-Isawi, Ahmad. *Ahkaam al-Tifl.* Al-Thiqba, Saudi Arabia: Dar al-Hijra. 1992.

Dr Muhammad Muhsin Khan, trans. *Summarized Sahih Al-Bukhari.* Riyadh: Maktaba Darussalam. 1994.

Sabiq, al-Sayyid. *Fiqh al-Sunnah.* Indianapolis: American Trust Publications. 1985.

Al-Tabarani, Sulaiman. *Kitaab al-Dua.* Beirut: Dar al-Bashair al-Islamiya. 1987.